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BURMA GAZETTEER

THATON DISTRICT

VOLUME A

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COMPILED BY

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PREFACE.

Thanks are due to the officials of the district and others who provided material for incorporation in the Gazetteer and particularly to Mr. W. Gregson, Deputy Director of Agriculture, Mr. C. G. E. Dawkins, Conservator of Forests, Mr. Saw Chin Cheng, Inspector of Schools and U Kyaw Dun, retired Deputy Commissioner. Chapters I, VII, VIII, IX, XI, XII, XIII and part of XIV (Pa-an Subdivision) have been compiled by Mr. R. P. Abigail, I.C.S., Settlement Officer, No. 4 Party and the rest by U Maung Maung Gyi, Assistant Settlement Officer of the Burma Land Records Service.

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Settlement Officer, No. [illegible] *Party.*

RANGOON, *1st March* 1931.

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BURMA GAZETTEER.

THE

THATON DISTRICT

VOLUME A.

CHAPTER I.

PHYSICAL DESCRIPTION.

The Thatôn District lies between 16° 28′ and 17° 51′ North and 96° 39′ and 98° 20′ East, and forms part of the Tenasserim Division of Lower Burma. It is bounded by the Toungoo and Salween Districts on the north, Siamese territory on the east, the Amherst District on the south and the Gulf of Martaban and the Pegu District on the west. It contains an area of 4,831 square miles. On the east the Thaungyin river and the Pata *chaung*; on the south the Hlaingbwè, Gyaing and Salween rivers; and on the west the Gulf of Martaban and the Sittang rivers provide natural boundaries, but on the north the boundary is not so well defined. **Boundaries.**

That part of the district west of the Salween is part of the territory acquired by the annexation of Pegu on the 20th December 1852, but that east of the Salween was ceded by the treaty of Yandabo on the 24th February 1826 at the conclusion of the first Burmese war. By it Assam, Arakan, the coast of Tenasserim and that portion of the province of Martaban east of the Salween were surrendered. The selection of the Salween as the boundary, however, involved a difficulty as the two mouths of the river embrace the large and fertile island of Bilugyun, and the Burmese maintained that the southern mouth was the real one. The matter was finally settled by floating two coconut palms tied together down the river to determine by the course they took which was the real mouth. They were ultimately carried out to sea by the northern mouth, and Bilugyun became British territory and part of the province of Eastern Martaban. In 1862 the Tenasserim provinces of Mergui, Ye and Eastern Martaban were joined with Pegu

and Arakan as part of the province of British Burma, and in 1866, on the formation of the Shwegyin District, the boundaries of the Amherst District were enlarged by the addition of the townships of Pagat, Thatôn and Martaban, which had formed part of the "Province of Martaban" since the second Burmese war of 1852. This demarcation held good until 1895, when, on the formation of the Thatôn District, these three townships became part of the new district and the northern mouth of the Salween again became the southern boundary. The Gyaing forms the continuation of this southern boundary, except that the revenue circles of Kado and Kawtun on the north bank belong to Amherst. The southern boundary of the district from the northern mouth of the Salween follows the Salween as far as the point where the small stream, which forms the northern boundary of the Kado and Kawtun circles, flows into it. Thence it follows the boundary of these two circles to its junction with the Gyaing river. The Gyaing then forms the boundary as far as the junction of the Hlaingbwè and Haungtharaw streams, when the former becomes the boundary as far as its junction with the Pata stream. Thence the boundary follows the Pata stream in a north-easterly direction to its source, whence it runs approximately north along the Hlaingbwè and Mepale watershed for about five miles, and then turns north-east down the Methawe-hpado and Methawe streams to the Thaungyin river. The boundary with Siam was fixed at the Thaungyin in 1848 and has remained constant. The Thaungyin flows in a north-westerly direction and is the boundary to the point where it flows into the Salween. The Salween which here flows due south, forks just below Kamamaung to form Kawlun Island. The left fork is the main stream but the district boundary follows the right fork to the point where the Mizaing *chaung* flows into it. The boundary follows this stream up to its source, thence follows the western watersheds of the Htipado and Kanyindon streams as far as the headwaters of the Mekyon stream; thence along the east watershed of that stream south-westwards to height point 1,459 at the head of the Ta-u stream; thence north-westwards down the Mepu stream to the Bilin river which it follows for about four miles down to Wingale. From Wingale to Kyaiktiyo it follows roughly a south-westerly course up the Takaw stream and along the northern watershed of the Thebyu stream. From Kyaiktiyo it follows the main ridge northwards to the head of the Kyonpagu stream, which stream it follows till it joins the Sittang just above Kaywè village.

Except for a strip of exceedingly fertile paddy land varying in width from twelve to fifteen miles wide on the western coast stretching from Kawkadut, north of the estuary of the Bilin *chaung*, to the northern mouth of the Salween in the south, there are no large expanses of cultivation and the country is much broken up. This fertile strip is shut off from the rest of the district by an almost continuous range of hills stretching down to Martaban. The Salween flowing almost due south divides the district in two, and each portion is again divided, the western by the Bilin *chaung*, the eastern by the Hlaingbwè *chaung*, both also flowing south. **General Description.**

The northern half of the district is extremely hilly, but in the southern half there is much low-lying land, some of which is subject to river-floods until late in the year. There are considerable alluvial plains studded with abrupt massive outcrops of limestone, one of which, the Zwekabin hill—otherwise known as the 'Duke of York's Nose', rises vertically to 2,372 feet above the Salween level, forming a very conspicuous feature of the landscape. As the land rises towards the hills the soil becomes gravelly and large areas of upland 'in' jungle take the place of paddy fields.

The District is intersected by a number of hill ranges, which may be divided into three main groups. In the east and north-east towards the Siam frontier is the Dawna range, its ridges frequently rising above 3,000 feet and in one place to 6,820 feet, which cuts off the valley of the Thaungyin river from the rest of the district. The range starts in the extreme north, and runs in a general south-easterly direction through Thatôn and Amherst Districts towards the Malay Peninsula. Divided from this range by a plain stretching for 50 to 60 miles across the valleys of the Salween and the Hlaingbwe is a much smaller system of hills, which may be regarded as the northern prolongation of the well-defined Taungnyo range separating the Ataran valley in Amherst District from the seaboard townships. In Thatôn District this upland is continued in the Martaban hills, starting opposite Moulmein on the north side of the Salween and running first north-west and then north, into Salween District. From this range to the sea on the west extends a rice plain, intersected by countless tidal creeks, stretching northwards as far as the Bilin estuary. In the north-west of the district, between the Bilin valley and the Sittang estuary is another range (part of the Paunglaung system), which enters the district from the north and branches into spurs ending at Kyaikto and Bilin. The western spur is known as the Kelatha hills, and rises to an altitude of 3,650 feet opposite the village of Sittang. **Hills.**

Rivers. Thatôn is watered from end to end by numerous streams. The easternmost is the Thaungyin river, which rises in Amherst District runs in a north-westerly direction, dividing Burma from Siam, and finally, after a course of about 200 miles, meets the Salween river in the north of the district. It is useful for floating down teak timber, but its numerous rapids detract from its value for other purposes. The Hlaingbwè rises in the wedge of country between the Thaungyin and Salween rivers, draining a large part of the Dawna range, and flows 120 miles to meet the Haungtharaw river in the south. Here the combined streams, under the name of the Gyaing, form the south-eastern border of the district, and run for 45 miles in a general westerly direction to meet the Salween just above Moulmein. The Salween itself enters Thatôn in its northern corner, separating it for some distance from Salween District. At about 17° 20′ north latitude it enters the Pa-an township, and thence its channel divides the district roughly into two halves, east and west. It pursues its southerly course down to Moulmein where its waters are divided by the Bilugyun island into the two main mouths through which it flows into the sea. A few miles above Moulmein it is joined from the west by the Donthami (or Binhlaing) river, which rises in the hills on the northern border of the district and winds down the eastern edge of the Martaban range. The area already mentioned on the east of the Martaban hills is intersected by a net-work of tidal creeks, which give internal communication with Moulmein, Thatôn, Bilin, Kyaikto and the Sittang. This tract is watered by only one large river, the Bilin, which rises in the Salween district, and flowing between the Martaban and Paunglaung hills, enters the Gulf of Martaban after a course of 280 miles. The Sittang, for the last 40 miles of its course forms the western boundary of the district. It has done much damage lately by eroding the rice plain on the left bank near its mouth, destroying about 5,000 acres annually, while new land has been thrown up in Hanthawaddy and Pegu Districts on the opposite bank.

The Hatgyi Rapids.—Between the mouth of the Thaungyin and the village of Yinbaing, the Salween flows through a narrow gorge between the Dawna Range in Thatôn and the hills of the Salween district. For part of this distance, the river is totally unnavigable even for small boats, and even on land no path exists on either bank. At the head of this stretch is the notorious "Hatgyi," a rapid rather than a waterfall which when

the river is very narrow and, especially at the low water season, is well worth seeing, though somewhat difficult of access. For some twelve miles below the "Hatgyi," the river is a series of minor rapids alternating with the deep pools and flanked by sharp limestone rocks on which hundreds of teak logs become stranded annually. The narrowness of this gorge is the more remarkable when one realises that the Salween is a longer river than the Irrawaddy and rises in the snows of Tibet. In the rains the rapids are obliterated and the river rolls steadily through the gorge submerging all but the higtest of the flanking rocks; a minor rise also occurs in April from the melting of the snows. Possibly the only European who has seen the whole of this stretch of river is Mr. Kersey of Messrs. Steel Bros. who descended it partly by raft and partly by the bank at considerable risk.

Geology. Very little is known of the geology of Thatôn. The Martaban and Dawna hills are of ancient rocks with much gneiss and granite and the Bilin and the Kelatha hills chiefly of a limestone formation, belonging to what has been nominated the "Moulmein series" of rocks. Isolated limestone hills, of the age of the Carboniferous limestone of Europe, occur frequently in the eastern portion of the district, illustrating the denudation to which the Palaeozoic beds of the Salween valley have been subjected. Laterite has formed in many parts of the district, and is of some commercial value in the vicinity of Bilin and Kyaikto where it is cut into blocks and used by the Public Works Department for bridge works, etc. The low-lying tract to the south-west of the district has emerged within historical times from the sea, but it is not clear how far this has been due to the elevation of the sea-bottom, and how far to the level of the land being raised by deposits of silt. The massive limestone out-crops are a picturesque feature of the district and there can be little doubt that at some remote period these out-crops were sea-girt rocks of similar character to those which stud the Mergui Archipelago. Their age was fixed by Dr. Oldham as Palaeozoic. Evidence from fossils formerly found in the range known as the "Duke of York's Nose" confirm this classification. Later researches, and traces of fossils found in Amherst District show some at least of the limestone to be of Triassic age rather than Carboniferous. Below the limestone beds, which are extremely hard and of great thickness, are found (in descending order) fine soft sandstone, grey shaly beds, and a hard sandstone.

The denudation of these Palaeozoic beds, other than the limestone itself, has been enormous, and to this is to be attributed the isolated appearance of so many of the bluffs.

Hot springs exist in numerous parts of the district, always in close proximity to the limestone out-crops. Most of them are shown on the Government of India survey maps. They appear to hold a similar geological position to the hot springs of Great Britain, most of which rise from strata below the coal and thence flow from or through the limestone. The largest and most important of these springs is to be found at Bayingyi, a mile or so north of the Duyinzeik-Paan road, which is largely used by Burmans suffering from forms of rheumatism. In the rock overhanging the pool, where there lives a hermit, there are large caves with remarkable stalactites and stalagmites.

Other famous caves are to be found at Pagat on the right bank of the Salween just below Paan and at Satdan at the southern end of the Zwègabin Range. The former is the home of millions of bats whose guano is exported to Moulmein, where it is largely used by the market gardeners and the latter is famous for the subterranean stream navigable by boats during the rains and an annual religious festival held in the spring.

Fauna

No wild elephants exist in the district. A few bison are occasionally seen in the upper Donthami drainage. The very rare single-horned rhinoceros—R. Sondaicus—is jealously preserved in the Kahilu Game Sanctuary, part of which is in the Donthami drainage: this species is nearly extinct and is said to survive nowhere else. Having been ruthlessly persecuted in the past, the few remaining animals now inhabit dense impenetrable evergreen jungle and are rarely seen even by the special protective staff. Tigers are more common than leopards and a few skins are brought in each year for reward but nowhere are they numerous. Wild pigs are plentiful and cause damage to crop. Of the deer tribes the *gyi* (barking deer) is most common. Sambhurs are found almost everywhere except in the cultivated plains, and hog deer in *kaing* grass jungles. The former are poached with impunity and the latter shot by the aid of an electric torch in the rains. In the glare of the light the animals' eyes show up, they make no attempt to move and are slaughtered where they stand. Owing to the generally inadequate sentences passed by Magistrates for offences against the Forest Act, the number of guns, the impunity with which they are lent

and borrowed and the total disregard of a close season it is unfortunately safe to prophesy that the next generation will only know of some of these animals by hearsay. The white-handed gibbon and various monkeys are found in the hills. Of gamebirds snipe, whistling and cotton teal, green pigeon and jungle fowl are the most common. Teals are caught by Indians with nets at night and peddled in the teashops. Jungle fowls are snared by means of a decoy cock at all times of the year. Pea-fowls are decreasing in numbers, but are still common in certain localities. Doves and paddy birds are numerous. Of the snakes, the rat snake, the grass snake and the Russell's viper are the most common. Animals existing but not often seen are civet cats, turtles and porcupines, and a variety of flying squirrels.

The following varieties of fresh water fish are to be found :—*Ngaywe*, *Ngadan*, *Ngabat*, *Ngagyaung*, *Ngatwe* *Ngayaung*, *Ngagyin*, *Ngathalauk*, *Ngamaungma*, *Ngakhonma*, *Ngahpanma*, *Ngagyi*, *Ngathaledo*, *Ngakhu*, *Ngabyema* and *Ngahpaungyo*.

Except that there is practically no cold weather there is nothing very remarkable about the climate of the southern part of the district. From the end of November to the end of April or beginning of May there is little or no rain, and though the heat in March and April is trying owing to the humidity in the air the dry weather on the whole is healthy. The wet period is from May to October. In the finer periods of the rainy season the climate is apt to prove trying owing to the sudden changes of temperature, but despite the humidity malarial fever is not prevalent and on the whole conditions must be pronounced very fair. In the northern and hillier parts the cold weather is more marked, and Malaria is particularly bad in the upper Donthami and the Salween valley above Shwegun, and in the Thaungyin. **Climate.**

June, July and August are the wettest months. The respective averages at Thatôn for these three months for the last twenty years are 43, 53, and 52 inches. The total average yearly rainfall over the same period is 217 inches, with extremes of 257 inches in 1913 and 180 inches in 1916. The average number of wet days in a year is 144 and December has the lowest monthly fall with an average of less than half an inch. The annual rainfall at Pa-an is about 40 inches less and the monthly falls are proportionately lower. **Rainfall.**

The hilly parts of the district experience quite a low temperature in the winter, as is to be expected from their **Temperature.**

altitude, but the lowlying country along the coast and lower courses of the rivers is hot and has no cold weather. The nights, however, except in April and October are generally tolerably cool. There is no record indicating the extent of the variations of temperature, but it must approximate to that of Moulmein.

CHAPTER II.

PART I.—HISTORY.

Introductory.

Owing to the limited time available and lack of materials, the task of the compiler has not been easy. It has not been possible to obtain locally either from the District Library or elsewhere many important publications required for reference. From the scanty materials available an attempt will be made to give some account of the history of Thatôn and to reproduce all the available evidence that, it is considered, will be of interest to readers. Mr. Stewart's remarks in compiling the history of Pegu are equally applicable in this case : " More knowledge is required before a satisfactory history of (Thatôn) or any other part of Burma, previous to the 11th century can be written. The present tentative account has only been compiled in accordance with the requirement of Government. It would not otherwise have been undertaken without many more years of study and only then if the result of such study calls for it."

We find that the early history of Thatôn is veiled in darkness. The Archaeological Department has not yet been able to extend its exploration work beyond casual visits to the place. It is hoped that more light will be shed when all of the medieval Môn inscriptions have been deciphered and read, and the history of Indo-China has been studied as a whole.

Early Geography.

Great changes have taken place in the physical configuration of Thatôn district. There is no doubt that many years ago Thatôn was a sea-port ; the sea then covered the present fertile plain west of the Martaban range. The sea also touched the foot of the Kelatha hills where Ayetthèma (Taikkala) is situated. At Ayetthèma and at Thatôn town, bolts, cables, and other vestiges of foreign ships have been unearthed[1]. When Anawratā overthrew Thatôn, she was doubtless ceasing to be a seaport. In course of time Ayetthèma also became an inland place as the sea receded, but within the last half century

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[1] See Stewart, *Pegu Gazetteer*, p. 4, 32; Furnivall, *Syriam Gazetteer*, p. 12; Lieutenant DesVoeux, *Settlement Report (Kyaikto Subdivision)*, 1896-97.

gradual erosions have restored the sea to its former bed and the sea-water now laps the foot of the Kelatha hills as in former times[1].

The name Thatôn is a corruption of Saddhamma which means "good law", and this name may be connected with the legendary fame of the city as a repository of the Buddhist scriptures. Forchhammer says "it has at all times been a custom with the Buddhist kings and priests of Burma to give to towns, monasteries, rivers, and tanks, classical Pali names. The name Saddhamma-nagara was given to the oldest town founded by the Talaings, namely, Thatôn (Sathuṁ), which is nothing but a corruption of Saddhamma: early European travellers called it Xatan or Satan."[2] "According to Mr. Mason, the ancient capital of the Talaings (according to the tradition of the latter), was Thadaung or Satung, a city whose traces still exist between the mouths of the Salween and Sittang. 'Suvanna-bummi' he adds, but unfortunately stating no authority, is still the classic Pali name of Sataung (meaning thereby? Thatôn)"[3]. **Nomenclature.**

Thatôn is also known by the name of Suvaṇṇabhūmi. All Burmese and Môn writers are agreed that this designation applied to Thatôn, which was formerly a sea-port town, and they assert that the *raison d'ètre* of the name is that auriferous ore is found in the tract of the country in which Thatôn is situated. It is certain that gold was found in small quantities in most of the affluents of the Shwegyin (Gold washing) river[4]. Gold washing was carried on in some of the districts in the Môn country of Rāmaññadesa. About 20 years ago, there was a European concern carrying on gold-washing in the Shwegyin and Bilin Townships, but the work was found to be unremunerative and was abandoned. Gold deposits are said to be found in the Shwe-gyaung San, a chaung which flows past a village of the same name and has its source at the foot of the Thein-ga-neik (Singanika), now more popularly known as Myathabeik range, forming the eastern boundary of Thatôn town. Various derivations of the name Suvaṇṇabhūmi are given by many eminent scholars, and Mr. Taw Sein Ko has given numerous interesting extracts in "Some remarks on the Kalyani Inscriptions", pages 6-7. According to Phayre "the identity of the Chryse of Ptolemy, of the Suvaṇṇabhūmi

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1 Forchhammer's *Notes on the Early History and Geography of British Burma*, Volume II, pp. 3, 16.

2 Ditto, Volume I, *The Shwe Dagon Pagoda*, p. 3.

3 Yule's Mission to Ava, p. 206.

4 British Burma Gazetteer, Volume. II, p. 649.

of the Buddhist legends, and the city of Thahtun (Thatôn) in Pegu, all having the same signification, appears certain."[1]

Suvaṇṇabhūmi is also an appellation given to the Môn kingdom of Rāmaññadesa which "comprised originally only the region between the Sittang and the Salween[2]; but in the 15th century A.D, it included the provinces of Kusimamaṇḍala (Bassein) Hamsavatîmaṇḍala (Pegu), and Muttimamaṇḍala (Martaban).

In the *Epigraphia Birmanica*, Vol I., Part II, Mr. C. O. Blagden says "Rāmaññadesa" is a name coined from the ethnic appellation, "Rman", which is the medieval form of the word "Môn" and appears constantly in inscriptions of the 15th century.

ian migra- and ence. From a cursory study of the published authorities, there appear to be evidences of Indian commercial and colonising activity in early times. The legends would carry the Indian connection back to the life-time of Buddha. The Indian immigrants came over the Bay of Bengal to Burma long before the Christian era. In his various edicts, about 246 B.C., Asoka records that he sent Buddhist missions to various countries. He does not include Suvaṇṇabhūmi. But the Mahāvamsa, a history compiled in Ceylon in the 5th century, contains references to the despatch thither of the missionaries, Sona and Uttara. The Kalyani Inscriptions (1476 A.D.) mention this visit in particular[3]. "From 180 B.C the Andhra dynasty was supreme over the whole of Middle India. They were fervent Buddhists and notable merchants trading by land and sea from Rome to China[4]." In all probability the colonists who settled in Thatôn were people of this nation. Their origin was the country between the Mahanadi and Godavari rivers. It is likely that the coasts of Hanthawaddy and Thatôn were colonised from India as early as 200 B.C. It is clear, from Chinese sources that by 200 A.D. their cultural influence had taken deep root. "They brought writing, customary law and other elements of civilisation. They founded kingdoms in Java and Sumatra, and dotted the coast from Bengal to Borneo and Tonkin with little trading principalities such as Prome, Rangoon and Thatôn"[5]. Forchhammer suggested that Thatôn was settled by the people of Kalinga.[6] "The

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1 Phayre, *History of Burma*, p. 26.

2 Forchhammer *Notes on the Early History and Geography of British Burma*, II—*The First Buddhist Mission to Suvaṇṇabhūmi*, p.3.

3 Text and Translation of the Kalyani Inscriptions, 1892, p. 28.

4 Syriam Distict Gazetteer, Volume A, p. 14.

5 Harvey's *History of Burma*, p. 45.

6 Forchhammer's *Notes on the Early History and Goegraphy of British Burma* II—*The First Buddhist Mission to Suvaṇṇabhmi*,

alphabet of the Môn inscriptions, like the generality of the so-called native alphabets of Indo-China and Indonesia, is manifestly derived from some South Indian type, akin to the old Telugu-Canarese. Its form in the early Môn records is very nearly identical with that of the contemporary Javanese inscriptions." [1] The Môns and Burmese are said to have derived their knowledge of Katantra's Sanskrit grammar from the same source. The sculptures of some of the Thatôn pagodas are said to have had their Indian prototypes in Orissa [2]. It is therefore evident that in the early centuries of the Christian era there was constant intercourse between Southern India and the Eastern regions including Thatôn, and that the fashions in the former were copied in the latter.

The Kalingans, with the Orissans, probably formed the bulk of the immigrants of Pegu and Thatôn. They were originally Buddhists, but their Buddhism became impure with the decline of Buddhism in India where the religion was predominant only from 250 to 350 A.D. These people intermarried freely with the native races. It is likely that wherever the Indians were numerous, they were the ruling race. This view is supported by the following extract from Phayre's *History of Pegu*, which is of interest.

" In the story of the foundation of Pegu and the events which led to it, we appear to have the legendary version of the struggle for the ascendency between Brahman and Boodhist. This struggle was still going on in parts of India in the sixth century of the Christian era and it would no doubt be extended to the colonies and settlements on the coasts of Ramanya. The kings of Thatôn and the principal citizens were of Indian descent, and they probably participated in the changes which were going on in the parent country. The foundation of Pegu by emigrants from Thatôn tells us both of a dynastic and religious quarrel. The Boodhist party, eventually successful, represent the founders of Pegu as being of their faith and their opponents as heretics and foreigners, though the latter reproach was probably the feeling of a later period. One cause for the separation from Thatôn appears to have been the Naga, Dragon or snake worship which, as has been shown by Ferguson in his learned work, extensively prevailed about this time in India ; and the founders of Pegu were said to

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[1] Epigraphia Birmanica, Volume I, part II, p. 78.

[2] Furnivall *Syriam Gazetteer* p. 22 ; *British Burma Gazetteer*, Volume II, pp. 716 7, Harvey's *History of Burma*, p. 7.

have been of Naga descent, or in other words had added snake worship to the reverence which, by the precepts of Boodhism, should be shewn only to the relics or memory of Boodha."[1]

"The Oriyas and Telugus were not the only Indian immigrants to Ramanya. There is evidence, rather late it is true, that traders and others came from the ancient lands in the Ganges valley. Thus in the beginning of the 11th century we hear that Dipankara, a Buddhist monk of the northern school, after having studied in Magadha and elsewhere, embarked for Suvaṇṇadīpa (Thatôn) in a merchant vessel and continued his studies there for twelve years under Acharya Chandra Kirti, the High priest, the greatest scholar of his age."[2]

At first the advent of the Indians as traders or colonists was peaceful, "for if they came as individual traders they would be welcomed; and if they came in numbers to set up independent communities, there was usually room in so thinly populated a land. But as time went on there was less room, at any rate in the places most worth having."[3] Thus we hear of the Talaing hero Atha-Kumma (Prince Asah), a nephew of King Wimala of Pegu, repulsing the Hindu forces and seizing seven ships and five hundred Hindu strangers.[4] The struggle for ascendency between Brahmanism and Buddhism is mentioned in the Môn records. We have the story of the conversion to Buddhism of the heretic king of Pegu, Tissa, by Bhadradevi, the daughter of a merchant of Pegu. As one of the maritime provinces of Burma, Thatôn became a place of refuge to a great number of Buddhist fugitives from India, hence Buddhism prevailed over Brahmanism. It is said that the reign of Ponnarika and Tektha Raza represent a period of religious strife of Brahmanists and Buddhists extending over about three hundred years, and lasting until the conquest of Thatôn by Anawrata about 1056 A.D. Accounts given by Arab writers of the 9th and 10th centuries mention some of the products of Ramanya. The articles of export to India comprise, besides silver and gold, fine cotton cloth, a robe which could be passed through a ring, aloes-wood, and from the abundance of elephants, ivory must be added. This contrasts curiously with the rice, teak, and oil by which Burma is known today. It shows that the scanty population of the ancient

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[1] *British Burma Gazetteer*, Vol. I, pages 245-6.
[2] Stewart, *Pegu Gazetteer*, p. 15.
[3] Harvey, *History of Burma*, p. 5.
[4] *Lik Smin Asah—The story of the founding of Pegu and a Subsequent Invasion from South India*, edited by R. Halliday.

world were self-sufficing and had no need to import these articles from Burma. "The imports included piece-goods from the Chola kingdom in Madras and Buddhist images from Upper India. Possibly there was a regular manufacture of such images for the Burma market long after Buddhism died out in Upper India."[1]

The Ca jan infl ence.

During the 9th to the 11th century A.D., the kingdom of Camboja seems to have extended from the Gulf of Martaban to Tonkin. The Cambojan kings of the period favoured Brahmanism rather than Buddhism. To this source doubtless must be attributed the traces of Shivaism in Thatôn.[2] The Cambojan influence is visible in the tablets found at Thagya-paya (Mulêk Pagoda) in Thatôn.[3] That the country of the Môns was in the 9th and 10th centuries A.D., a dependency of the kingdom of Camboja is questioned by Mr. Stewart in the *Pegu District Gazetteer*, page 18.

" The most recent authority on Cambodian History, Leclère, does not support this conjecture ; on the contrary it is clear that Cambodia had great difficulty in securing its hold over what is now Siam and at the most may have occasionally controlled the sea-board of Tenasserim. (Leclère Histoire du Cambodge, 1914, Ch. X.)."[4]

Thatôn history, as recorded by Môn and Burmese writers, goes back to an exceedingly remote period and its earlier chapters deal with events that are for the most part legendary.

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" Before Gaudama appeared there reigned a certain king Teetha, in the ancient city of Too-peng-na in the country of Karanaka. He had two sons, Teetha Kooma and Thiha Kooma, who determined on abandoning the world and becoming hermits. Leaving their home they went to dwell on separate mountains (*Gissagiri or Zingyaik, and Bandhawagiri or Zwégabin*)[5] near the sea not far from the future site of Tha-htoon. Once when walking on the shore they found two eggs which had been laid and abandoned by a female Naga who came up out of the sea. From these issued two children whom the hermits brought up : one died when ten years old, but being born again in Mithila became, while yet a child, a disciple of Gaudama. The other, of whom the elder hermit had charge, lived in the forest till he was seventeen when, by

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[1] Harvey, *History of Burma*, pp. 10-11.

[2] Forchhammer's *Jardine Prize Essay*, page 25.

[3] *Notes on the Antiquities of Ramaññadesa*, page 16.

[4] Stewart, *Pegu Gazetteer*, p. 18

[5] U Pyinnya, *Collection of Thatôn Histories* (ဦးပညာသထုံရာဇဝင်ပေါင်းချုပ်ကျမ်းကြီး) ॥ pp. 47-48.

the help of Thakya,[1] he built Thatôn and ruled under the title of Thee-ha-ra-za."[2]

"The Great Chronicle says that in the life-time of the Lord, King Asokadhammaraja ruled in Thatôn. But it is told at length in the Thatôn Chronicle that during the reign of Siharājā, who had been brother of the saint Ashin Gavampati, the Lord invited by the saint Ashin Gavampati came over to Thatôn, called Suvaṇṇabhūmi; that after the Lord entered the bliss of *parinirvana*, the saint Ashin Gavampati brought the thirty-two tooth relics and offered them to King Siharājā to worship; and so forth. King Siharājā had flourished for sixty years, when the Lord entered the bliss of *parinirvana*. Ten years later he entered the world of spirits, and his son Sirimasoka became king. Thus it is seen that in two places the Chronicle agrees not with the Thatôn Chronicle."[3]

"Eight and forty kings, beginning from Siharājā and ending in Manuha, ruled Thatôn, kings of glory, dominion, and power, always upholding the Lord's religion."

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According to a Môn tradition, Siharājā consulted his foster-father, the Rishi of Zingyaik in choosing the site of the city of Thatôn and he was advised to select a spot where gold was found, and to which a large population would be attracted in a short time.[4] The grounds occupied by the existing Civil Hospital and Nandawgon pongyi kyaung are said to be the site of the place of Siharājā and Manuha.

The date of the foundation of Thatôn is quite legendary. The Môn and Burmese writers would fix the date as somewhere in the 17th century B.C.[5] Doubtless Thaton was in ancient times a flourishing port and the original seat of the Môn kingdom, known in Pali literature as Rāmaññadesa.

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According to the Burmese and Môn histories two missionaries Sona and Uttara were deputed to Suvaṇṇabhumi by the third Buddhist Council held at Pataliputra (the modern Patna) in the third century B.C. This first Buddhist mission is mentioned in the Buddhist writings preserved in Ceylon and elsewhere, particularly the Mahāvamsa, and in the Kalyani inscriptions of Pegu.[6]

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1 Sakra, the chief of the second devaloka.

2 *British Burma Gazetteer*, Vol. I, pp. 243-4.

3 Tin and Luce, *Glass Palace Chronicle*, *p.* 79.

4 Taw Sein Ko, *Memorandum of a tour in parts of Amherst, Shwegyin and Pegu Districts*, *pp.* 111 *and* 112.

5 Taw Sein Ko's *Some remarks on Kalyani Inscriptions* p. 2; British Burma Gazetteer, Vol II. *p.* 714.

6 Imperial Gazetteer of India (Burma), Volume I, p. 415; Forchhammer *Notes on the Early History and Geography of British Burma—II—The First Buddhist Mission to Suvaṇṇabhūmi*,

These two missionaries evangelised Thatôn where they had 60,000 converts. The Mahāvamsa gives the following account:—" Accompanied by the thero Uttara, the disciple Sona repaired to Suvaṇṇabhūmi. In those days, as soon as an infant was born, a marine monster, emerging from the ocean, devoured it and disappeared. At the particular period (of this mission) a prince was born in a certain place. The inhabitants seeing the priests and taking them to be the emissaries of this rakkhasi, arming themselves, surrounded them for the purpose of destroying them.

The theros, having ascertained what their object was, thus addressed them: 'We are pious ministers and not the emissaries of the rakkhasi.' The monster, with her train, at this instant emerged from the ocean. Hearing of this (visitation) the concourse of people gave a great shout of horror. The thero causing (by his power of working miracles) another band of terrifying monsters to spring up of double that numerical power surrounded the rakkhasi and her train on all sides. She concluding this land had been appropriated by these, terrified fled. Establishing the protection of true faith over that land in all quarters in that assembly the thero preached the Brahmajālā discourse (of Buddha). A great multitude of people attained the salvation and the state of piety of that faith. Sixty thousand became eminently endowed with the knowledge of its doctrines ".[1]

Though in the past Thatôn has been identified as the landing-place of Sona and Uttara, it should be mentioned that Dr. Forchhammer has shown weighty reasons for placing the scene of these events at Golanagara which is identified with Taikkala or Kalataik at the foot of the Kelatha hills, the ruins of this town are still extant between the present Ayetthèma and Kinywa.[2]

According to tradition the great apostle Buddhaghosa is reputed to have brought a complete set of the Buddhist scriptures from Ceylon to Thatôn in the 5th century A.D. Doubt has, however, been thrown not only on this tradition but also on the advent of the two missionaries, Sona and Uttara.[3] Beyond these events we know little of the early Buddhaghosa.

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[1] Forchhammer, *Notes on the Early History and Geography of British Burma, II The First Buddhist Mission to Suvaṇṇabhūmi*, pp. 1—2.

[2] Ditto—, pp. 4—9 and 16.

[3] *British Burma Gazetteer*, Vol. I, page 241; Harvey *History of Burma*, pages 308-9, *Imperial Gazetteer of India (Burma)*, Vol. I, pages 415-6; Tin and Luce *Glass Palace Chronicle*, pages 46-50.

history of Thatôn. According to the Kalyani Inscriptions, the period extending from the establishment of Buddhism by Sona and Uttara to the reign of Manuha. lasted over thirteen centuries, during which "the power of Rāmaññadesa declined, because civil dissensions arose and the extensive country was broken up into separate principalities, because the people suffered from famine and pestilence, and because to the detriment of the propagation of the excellent religion, the country was conquered by the army of the seven kings.[1] Dr. Forchhammer explains that the political history of the Talaings during the 6th to the 11th centuries is a blank because, during this period, the ancient kingdom of Khmer or Camboja was at the height of its power and it extended from the Gulf of Martaban to Tonkin. The country of the Talaings was, perhaps, a dependency of the same kingdom in the 9th century; hence the silence of their records during that period.[2]

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Not long before his death actuated it is said by a desire to obtain the copy of the Buddhist scriptures which had been brought from Ceylon by Buddhagosa, Anawratā invaded Thaton. The account of the capture of Thatôn is given at great length in the Hmannan Yazawin.[3] The following account is taken from Harvey's *History of Burma*, pages 25 to 29. "Shin Arahan, son of a Thatôn Brahman, came to Pagan in 1056. He was a Talaing monk of the Theraveda school of southern Buddhism, who burned to evangalise the heathen land of Upper Burma. Shin Arahan brought no sacred books, for writting was still a rare gift. His mission could not thrive without them and he urged Anawrata to procure copies from Thaton where there were thirty complete sets of the Tripitaka, the three scriptures. Envoys were sent but returned with an insulting refusal. Stung to anger, Anawratā marched on Thatôn with all his men. Kyanzittha, though still in his early teens, rode with the levies. They went down the river, foot, horse and elephants. The land forces crossed

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1 "The seven kings alluded to appear to refer to the autochthonous tribes inhabiting the valley of the Sittang and Salween rivers before the advent of the Talaings, such as the Taungthus, Karens, Yabeins, remnants of whom are still found scattered in what was once the Talaing kingdom; or to the Cambodian Princes whose power was paramount in Indo-China between the 6th and 7th centuries A.D." Taw Sein Ko "*Some remarks on the Kalyani Inscriptions*," page 9.

2 Forchhammer, *Jardine Prize Essay*, page 25f.

3 Tin and Luce's *Glass Palace Chronicle*, pages 46-50; *Hmannan*

the Sittang river, and the boats went by the Hlaing river and along the coast. Thatôn was decaying but any walled town was impregnable save to starvation, and the Burmese had to undertake a three months' siege ; moreover, the town was guarded by the spirit of a dead Indian brave and fell only after Anawrata had exhumed his remains and cast them into the sea."

'Now the king of Arimaddanapura (Pagan) mustered his army and rode his horse and came to the city of Thaton in the land of Thudamawadi. He compassed it round about and beleaguered it for three months straightly. And those within could get neither food nor drink, and they were exceedingly afamished, and so great was their hunger that they ate one another ; and many perished thereby. The four warriors (Kyanzittha, Nyaung-u-hpi, Nga Htweyu, Nga-Lon-Letpè) entered the city on their flying horses, and slew many Then the folk could no longer abide such sufferings ; and on the morning of Monday the eleventh waxing of Nayon, the moon being in the mansion of Visakha, in the year 42, king Manuha surrendered himself. And the king of Arimaddanapura, having possession of king Manuha, took away the saintly monks who were full of learning and piety ; he took away the monks who knew the Three Scriptures and the four Books of Divination : he took them all to the land of Arimaddanapura. He chained king Manuha with golden chains and led him captive. From that time henceforth Thatôn was desolate, but Pagan that is called Arimaddana flourished like unto a heavenly city. (*Paklat Talaing Chronicle.*)'

"This is the end of Thaton as a royal city, and she could not recover her prosperity by sea trade because the receding coastline left her high and dry. Like some great glittering snake the victorious host uncurled its long length and set out through the delta creeks with a captive chief and court, all the monks, and an entire population numbering 30,000 ; but the pride of the Burmese was Manuha's thirty-two white elephants, each laden with scriptures and relics. On all sides the chieftains hastened to make submission to the new power ; he razed the walls of Prome and stripped its pagoda of the relics enshrined since the days of the traditional chief, Duttapaung—he would have no rival fortress, he would teach the Pyus to look to Pagan alone for religion.

After arriving at Pagan, Manuha was at first treated with consideration. At Myinkaba, south of the city, he built Nanpaya ; it contains his throne room. Feeling anxious as to his future he looked at the great jewelled

ring on his finger and thought 'It would not be mine for long. They will take this too when they like.' So he sold it to a Myinkaba merchant for six cartloads of silver which he spent in building the Manuha temple there. Soon after, his foreboding came true, for Anawrata dedicated him and his family as slaves to the Shwezigon Pagoda, thus rendering them outcaste for ever. To this day the headman of Nyaung-u west village, close under the pagoda, is believed by his followers to be Manuha's line and is treated with unusual deference.

The influx of Thatôn captives, many of them craftsmen, helped to civilise the north, and there were three immediate results. Firstly Shin Arahan gained many helpers from the Thatôn clergy, and got all the scriptures he wanted, housing them in the Tripitakataik library building which is still to be seen at Pagan. Secondly, Pali supersedes Sanskrit as the normal language of the sacred books, and Hinayana teaching supersedes Northern Buddhism. Thirdly, the Burmese adopted the Talaing alphabet and for the first time wrote their language—the earliest inscription in Burmese is dated 1058, the year after the conquest."

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After the conquest by Anawrata, the kingless town of Thatôn ceased to receive the attention of chroniclers and we have no further record of its fortunes. It is to be presumed that its fortunes became merged with those of the Môn country which was much reduced in area by Anawratā, culminating in the total annexation of the Môn country to the Burmese kingdom of Pagan. To the kingdom of Pagan they remained annexed (apart from occasional revolts by Burmese governors or casual Shan incursions) until 1281 A.D, when they became at least partially independent under the rule of an adventurer named Wareru, a Shan pedlar born at Donwun in Thatôn. He founded a dynasty and became the sole ruler of Lower Burma comprising the three provinces of Bassein, Pegu, and Martaban. The kingdom lasted till 1540 A.D., when it was conquered by a Burmese dynasty from Toungoo, which soon annexed Upper Burma as well. This event involved the final extinction of political independence. Save for a few shortlived revolts and other, mainly local, episodes and for a brief and revolutionary interval in the 18th century, when a temporary Môn revival threatened to turn the tables and subject Burman to Môn rule, the Môns of Burma now remained definitely subject to the Burmese

until the wars of the 19th century brought one great section of them and soon afterwards the remainder under British rule.

First Burmese War.

"The portion of the Burmese territory which first came under the sovereignty of the British were the provinces of Arakan and Tenasserim, which were ceded by the Treaty of Yandaboo, concluded on the 24th February 1826, and which brought to a conclusion the first Burmese war.[1] "Martaban was easily occupied by the British in this war, but was afterwards given up: what is now Thatôn District, with the exception of that part of it lying to the east of the Salween, being returned to the Burmese.

Second Burmese War.

In the second Burmese war, Martaban was occupied by a force under General Godwin in 1852, and held till the end of the war, when the whole of Thatôn District was taken over by the British.[2]

Subsequent history.

After forming for many years portions of the old Shwegyin and Amherst Districts, Thatôn was eventually constituted a separate Deputy Commissioner's charge in 1895, and its limits have been altered but once on 20th September 1918 by the transfer of seventeen village tracts from Kyaikto township to Thanatpin township in Pegu District.[3] The annexation of Upper Burma was the signal for a serious insurrection headed by the Mayangyaung and Kyaukkalat pongyis in the Bilin and Kyaikto townships of the District. It was not suppressed till the assistance of the troops had been called in.[4]

The Kala brothers Byawi and Byatta.

When Manuha's grandfather, Aziññaraja was king the two kala brothers were shipwrecked near Thaton and they reached the town riding in "Byats" (wooden trays), hence their names Byatwi and Byatta. They were adopted by the chaplain of the Thatôn King. They proceeded to roast and eat the corpse of a magician (Zawgyi), which made them each as strong as a full grown male elephant. When Manuha became king, he grew afraid of such powerful servants and tried to get rid of them. Byatta escaped to Pagan and took service under Anawrata, but his elder brother (Byatwi) was killed and the king buried different parts of the body with magical rites at

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1 The British Burma Manual, Vol.I, page IX.

2 Imperial Gazetter of India (Burma), Vol. I, page 402.

3 Thatôn District Gazetter, Vol. B, page 1.

4 *Narative of the Insurrection in the Tenasserim Division* 1885-86, by Colonel Plant, Commissioner, Tenasserim Division, in Thatôn District Pollitical File No. 17 of 1885; Imperial Gazetteer of India (Burma), Vol. 1, page 402.

places round the city of Thatôn so as to make it invulnerable. When Anawrata dug them up and flung them into the sea, the water shot up as high as a palm tree.[1] The Zingyaik pagoda is ascribed to the royal chaplain and two other small pagodas on a low spur of the Zingyaik hill are said to have been built by Byatwi and Byatta with 'byats' enshrined in them.

The Talaings are, historically, one of the two most important peoples speaking Austroasiatic languages. Various theories as to the derivation of the name "Talaing" have been given by eminent scholars. According to Phayre the name is a corruption of Telingana, an equivalent of Kalinga, whence so many of them came. Both Messrs. Harvey and Taw Sein Ko support this theory.[2] Captain Forbes and Dr. Forchhammer question this. The Talaings call themselves "Môn", and it has been said that there is no trace of the former name prior to Alaungpaya's conquest, who stigmatized the Môns with an appellation meaning "downtrodden"; the word "Talaing" being made up of the Môn root (လဍင်) *lain* to tread upon, and the nominal particle (တ) *ta*. Although since then the word "Talaing" written Tanlain (တန်လဍင်) has been found in some of the earliest inscriptions, the modern Môn, particularly those of the Amherst District, evidently consider the name "Talaing" as a term of reproach, and to remove the stigma the Government has directed in a circular[3] that the word "Môn" shall be used instead of the word "Talaing" as the official name of the race, language and literature.

With a view to elucidate or supplement the above narrative where possible, it has been thought best to set forth fresh materials obtained from a new school of research[4] in the following *résumé*, instead of incorporating them in the former, compiled from the usual well-known sources. This arrangement will afford the reader an opportunity to see the subject in a different perspective, and will, it is hoped, help him to draw his own theories where the story is vague or ambiguous.

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1 Cf. Tin and Luce, *Glass Palace Chronicle*, pages 75-78.

2 Harvey, *History of Burma*, page 6; Taw Sein Ko—*Burmese Sketches*, page 21.

3 Circular letter No. 174D-30, dated the 29th July 1930 from the Chief Secretary to the Government of Burma, Home and Political Department.

4 Compiled from notes obtained from Mr. G. H. Luce, I.E.S., Reader in Far Eastern History, University College, Rangoon.

"The first Môn inscriptions, dating from about the 7th century, are found, not in Burma but at Lopburi in Siam. The kingdom of Dvāravatī in those parts was then at its height. On the west, so Chinese sources tell us, 'it bordered the ocean', from which it would appear that it controlled a part of Tenasserim possibly including Thaton. To the north it colonised Lamphun (Haripuñjaya), a little to the south of Zimme (Chiengmai), a Môn kingdom, which seems to have successfully resisted the Nan-chao invasions which overwhelmed the Pyus and part of southern Burma in 832-835 A.D. It appears that relations are henceforth close between the Môn kingdoms of the triangle between Lamphun, Thatôn and Lopburi. Perhaps hereabouts was the country of *Rahmā* (? -Rmāñ) described by the merchant Sulaymān and other Persian and Arab writers of the 9th and 10th centuries A.D. The passages are given in Harvey's History of Burma, page 10; but the identification is not quite certain for Rahmā is said to be at war with Rāstrakūta and Gujerat!

The Chinese sources give us long lists of places and peoples in Burma during the 8th to 9th centuries, but Thatôn does not appear to be included amongst them. It is however, mentioned in the 16th century Pali Chronicles of Lamphun, the *Cāmadevīvaṁsa* and *Jinakālamālinī*, which give an interesting but obscure account of the events which led up to the capture of Thaton. During the first half of the 11th century the king of Lamphun Trābaka, started a campaign against Lopburi, which appears to have been captured in the meantime by the king of Srī Dharmmarāja (Sri Thammarat or Ligor) on the Malay Peninsula. The latter's son, Sūryavarman I, founded a new dynasty at Angkor, Camboja, which appears to have controlled the whole of Southern Siam. Sūryavarman I tried in vain to conquer Lamphun, that is to say, the Môns of northern Siam. About 1050 A.D., however, Lamphun was swept by an epidemic of cholera. The people emigrated in mass to Sudhammapura, *i.e.* Thatôn, but they were driven thence by the king of Pagan, Anuruddha, *i.e.*, Anawrata, and took refuge at Haṁsāvatī, *i.e.* Pegu, whence they returned some years later to Lamphun. The inhabitants of Haṁsāvatī, so the *Cāmadevīvaṁsa* tells us, were "bound to them by mutual affection because the speech was identical without the smallest difference."

There are obvious difficulties in this account which needs explanation. If Anawrata evicted the Môns of Lamphun from Thatôn, is it likely or even possible that he would have allowed them to remain in peace at Pegu?

However, the above account doubtless contains a good deal of genuine history in spite of the obscurity of the details. If we compare it with accounts given in the Burmese and Môn Chronicles, we see that the Hmannan Yazawin has attributed to Anawrata two invasions of Lower Burma :—

(i) Towards the beginning of his reign an invasion headed by himself at the instigation of Shin Arahan which culminated in the capture of Thaton and its King Manuha.

(ii) Towards the end of his reign an invasion headed by Kyanzittha and his three paladins Nga Htweyu, Nga-Lon-Letpè and Nyaung-u-hpi, intended to defend 'Ussā-Pègu' against a Gywam (or Krom), *i.e.*, Combojan army. Their victory resulted in the presentation to Anawrata of a hair relic and of the Princess Manicanda. The problems connected with these two invasions, which were probably one, are discussed at length, by Mr. G H. Luce in the Journal of the Burma Research Society, Vol. XII, Part I, April 1922. Anawrata seems to have destroyed Thatôn fairly effectively, for the place hardly figures at all during the dynasty. There are, however, some inscriptions now at the Pathodawgyi Pagoda, Amarapura, which profess to tell the subsequent history of Manuha and his family. Though old, these inscriptions are certainly not original. The dates mentioned in them are largely unreliable, and it remains a question what germ of truth they contain. They probably contain some truth. Manuha was kept, it appears, in honourable captivity at Myinkaba, a village a mile south of Pagan, where he built some colossal images which are still to be seen in the Manuha Pagoda. It is very questionable if he was made a pagoda slave as the chronicles assert. When he died is doubtful. One would like to know what was the attitude of the family to Nga Ramankan who headed the Môn revolt in Sawlu's reign and for a time appears to have made Myinkaba his base while he was besieging Pagan. The defeat of Nga Ramankan is said to have led to the accession of Kyanzittha. The inscriptions above referred to, of questionable date and value, may possibly furnish a clue to the circumstances of his accession. They record how the grandson of Manuha, Asavatdhammā, son of Sudhammarāja, apparently planning a rising, hid the royal barge at Mount Popa, but was persuaded to restore it to the king, here called Narapatisithu (meaning thereby? Kyanzittha), in consideration, amongst other things, of a marriage between the king's daughter, Shwe-ein-thi and Asavatdhammā's son, Nāgasaman. This at least is true, that Kyanzittha favoured the Môns extremely; his main inscriptions are all in Môn and duplicates were placed in

Lower as well as Upper Burma. The fact that he was succeeded by his grandson, Alaungsithu, while his grateful son, Rājakumāra, was still alive, would have a more plausible explanation than the one given in the Chronicles if the son was debarred from the succession by a solemn oath in favour of the grandson pledged by Kyanzittha at the beginning of his reign If so, the accession of Alaungsithu would mark the union of the two royal houses, Burmese and Mōn.—This theory is attractive, but of course it remains at present only a theory."

NOTE.—For the History of Lamphun, etc., see the *Bulletin de l'Ecole Française d' Extreme-Orient*, Vol. XXV, Nos. 1, 2, pp.23 ff.

CHAPTER II.

PART 2.—ARCHAEOLOGY.

Of archaeological remains few exist at the present day in Thatôn District and beyond the imperfect mounds, marking the ramparts of the old city, and some pagodas, little of interest is to be seen. The three principal pagodas, Shwe-za-yan, Thagya and Yan-aung, are however in a good state of preservation, and have no doubt retained their original shape in spite of various accessions from without.

The plan of old Thatôn city.

The old city of Thatôn appears to have been built on the same plan as the more modern cities of Ava and Mandalay.

" The ground plan of the outer rampart is a square or oblong within which is an open space of about 150 feet, and then a second but lower wall, rampart, or moat. The east and west inner walls are each 7,700 feet long while those on the north and south are about 4,000 feet each, enclosing a space of about 700 acres. The angles, however, are not exact right angles. The centre of the city is the fortified royal citadel measuring from the north to south 1,080 feet, and east to west 1,150 feet. This was for the defence of the palace, the 'throne room' being, as is now the case at the Burmese capital, nearly, the centre point of the city. There are two gates or spaces for entrance in the northern and southern faces of the rampart, but it is impossible to say how many on the eastern and western. Of the citadel no remains exist save those of a small pagoda at one corner, the shape of which is not discernible. The walls are of earth and in some places much worn away, but some places appear to have been faced with rough stones " [1]

[1] British Burma Gazetteer, Vol II, page 715.

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goda.

Shwe-za-yan or Thatôn pagoda is one of the most ancient and celebrated of all in Thatôn district. It bears in its construction evidences of its great age though it is certain that it cannot claim the origin given to it by Burmese chroniclers, according to whom, it was founded in 594 B.C. by Siharāja, king of Suvaṇṇabhūmi, of which country Thatôn was the capital, to commemorate the visit of Gotama Buddha. During the reign of Tsawta-Koomma it was said to have been rebuilt by Sona and Uttara, the two Buddhist saints who had been commissioned by the great Buddhist Council held at Pataliputra in the 3rd century B.C. to teach and preach in Rāmaññadesa.[1]

agya
Mya-
indan
goda.

The above account is not authentic. According to the amended list of Ancient Monuments in Burma (1921) the pagoda was built in the 5th. century B.C. by King Thuriya-Candra Maha Duttabaung, enshrining four teeth of Godama Buddha. It is of the usual shape. It is said to have been built over. Near it are three square pagodas. The principal of these, Thagya or Myatheindan pagoda, lies on the eastern side of the great pagoda, and though rather neglected, it still exhibits signs of having once been a beautiful and elaborate structure. "It is built entirely (as are almost all pagodas in that part of the country which was inhabited by the Talaing) of hewn laterite.[2] The lower base is 104 feet square and 18 feet high; the second storey is 70 feet square and 16½ feet high above this is another storey, 48 feet square and 12 feet high, upon which, again, there is a round pagoda, the whole structure being about 85 feet in height, but as the last two parts, *viz.*, the third storey and the bell, have been rebuilt, it is impossible to say what was the original height . . . The whole face of the pagoda has been carved in patterns, but the most remarkable is the second storey to which access is given by four flights of steps, one in the centre of each face. About half way up the face are recesses about four inches deep and two feet three and a half inches by two feet three inches. Into this are let red clay entablatures[3] on which various figures are depicted in relief.

1 British Burma Gazetteer, Vol. II, page 44.

2 Chiefly because in my opinion laterite is readily obtainable in Thatôn. According to Mr. Taw Sein Ko the existence of several tanks in the vicinity of the pagoda indicates the source whence this building material was obtained (*Memorandum of a Tour in Thatôn District* 1891—2.

3 A description of these tablets is given in the British Burma Gazetteer, Vol. II, pages 717-8, and Notes on the Antiquities of Rāmaññadesa, pp. 16, 17.

Few now remain, and they are much mutilated : the scenes and costumes depicted however are very "curious" [1]. They are, however, for the purpose of the antiquarian of great importance, as exhibiting midiaeval manners and costumes. Many of them are mere grotesques, but others are clearly meant to picture contemporary custom. The date of the construction of this pagoda is unknown. From the tablets mentioned above in which Cambodian influence is visible, the date may be fixed as somewhere between the 6th and 10th century A.D., [2] but this is merely conjecture.

Mr. Taw Sein Ko writes : "There are five Talaing inscriptions at Thaton : four in the enclosure of the Shwezayan pagoda, and the remaining one under a banyan tree at Nyaung-waing Their palaeography indicates that their age is about 400 years. Three brick buildings near the Shwezayan pagoda are known as the libraries whence Anawratazaw, King of Pagan, is said to have removed the 'five elephant-loads of Buddhist scriptures' in 1057 A.D."[3] **Talaing inscriptions.**

It is situated to the south-east of the Shwe-zayan pagoda at a distance of about 2 furlongs and within the compound of the Yan-aung monastery which is opposite the Government Anglo-VernacularHigh School, Thatôn. The pagoda is supposed to have been built by Prince Kyanzittha to commemorate his succes in reducing Thatôn town and seizing King Manuha with all his family under the orders of Anawratā, King of Pagan, hence its name "Yan-aung which means "Victory". It is in a good state of preservation. The monastery take its name after the Yan-aung Pagoda. **Yan-aung Pagoda.**

The Zingyaik Pagoda, "ဇိန်ကျိုက်" meaning "Hill of the feet of the Image," is situated in the crest of the hills of the same name with an altitude of 2,623 feet. Long flights of granite steps lead up to it According to tradition [4] this was built in the 11th century A.D. by the Hermit, who was the adoptive father of Byat-wi and Byatta, ta, the two famous heroes of Môn history mentioned in the previous part. It is in a good state of preservation. **Zingyaik Pagoda.**

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[1] British Burma Gazetteer, Vol. II, pages 715-7

[2] Notes on the Antiquities of Ramaññadesa, page 16.

[3] Mr. Taw Sein Ko's *Memorandum of a tour in parts of the Amherst, Shwegyin and Pegu Districts*, page 112

[4] Amended list of Ancient Monuments in Burma, page 6.

Kyaik-ti-yo Pagoda.

According to Môn tradition, the name is a corruption of Kyaik-ithi-yo being derived as follows: In Môn language the word "Kyaik" (ကျိုက်) means "pagoda" and "yo" (ယိုဟ်) "to carry on the head," in Pali the word "ithi" (ဣသိ) means a hermit and therefore the name means "the pagoda carried on the hermit's head; the tradition is that after the hermit had obtained the hair from the Buddha, he was carrying it on his head inside his hair knot till he found a boulder which resembled his head, and so he built the pagoda on it enshrining the relic, substituting the boulder for his own head. The pagoda, about 15 feet high, is situated on the hill of the same name on the ridge between Sittang and Salween. It is built on a huge, almost egg-shaped, rounded granitoid boulder perched on the very summit of a projecting and shelving tabular rock, which in itself is separated several feet from the mountain by a rent or chasm, now spanned by a small foot bridge of iron and on the further side drops down perpendicularly into a valley below. On the extreme verge of this sloping rock table, and actually overhanging it by nearly half, is perched this wonderful boulder (now completely gilded with gold), thirty feet high and surmounted by the pagoda. By gently rocking the boulder a thread can be passed underneath; it appears as if the additional weight of a few pounds, or a strong wind, would send it sliding down from the place it has occupied for unknown centuries crashing over three thousand feet into the sloping valley beneath and we know not what freakish law keeps it in its position but pious Buddhists attribute it to the power of the relic enshrined in the pagoda. This relic is a hair of Gotama given to a hermit residing on the mountain by the Buddha himself as he was returning from the second heaven of the *Nats* whither he had gone to preach the law to his mother.[1] The pagoda is said to have been built during the life-time of the Buddha over 2400 years ago. It is of considerable celebrity and attracts crowds of worshippers annually, chiefly at the full moons of *Tabaung* and *Tagu*. It is the ambition of every pious Buddhist to go on a pilgrimage to the renowned pagoda at least once in his life-time.

Kyaikkalumpun Pagoda.

Kyaikkalumpun Pagoda at Sittang is of archæological interest. Literally the name has been explained as meaning the pagoda of the 100 arms or embraces (ကျိုက်ကလုံပုန်). The following account is extracted from the *List of*

[1] British Burma Gazetteer, Vol. II, p. 280.

Objects of Antiquarian and Archæological interest in British Burma, 1892 :—" One hundred '*bilus*' (monsters) meeting Gautama Buddha in the jungle, joined arms to confine him, but as he at once rose to a miraculous height, they could not make their arms meet even round one of his feet. Finding him more than mortal, they worshipped him ; whereupon he preached and gave them a hair from his head, over which Thaketa, minister of King Weemala of Pagan, coming by his master's orders to the town of Sittang (circa 1167 A.D.), erected the present pagoda." From this tradition it appears that the name Kyaikkalumpun is corrupted from the Môn word Kyaik-kalok-ban (ကျိုက်ကလောက်ဗန်) because Kyaik means Buddha, Kalok= monsters (ဘီလူး) and Ban=to embrace.[1]

There is another tradition to the effect that a war between Pegu and Sittang was averted by an agreement that the party which first completed its pagoda should have the victory. The Peguans put up a tinsel edifice at night, whereupon the people of Sittang, being deceived, gave in.

Some restoratio s were effected a century ago and again by the *ex*-Myoôk Maung Hmat. It is octagonal in shape and is a handsome structure built of laterite blocks, similar in size to those of the three pagodas at Kyaikto. A peculiarity is a flight of steps leading to the top on the river face." [2]

Kyaikkatha Pagoda.

" Kyaikkatha, about 8 miles north-west of Kyaikto, is possessed of some objects of interest notably *Paya ta taung* or thousand pagodas. Few traces of them now remain, but the tradition concerning them still survives. Kyaikkatha is a Môn word which means the pagoda of Atha Prince. According to the legend, Wimala ascended the throne of Pegu after he had killed Thamala, his elder brother the king and then he took the latter's queen to wife. At this time she was pregnant and fearing for her offspring, went into the jungle, where she was delivered of a son. This son, Atha Prince, was miraculously cared for by a herd of

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1 The Talaing History "Slapat Rājāwaṅ Datow Smiṅ Roṅ" gives another explanation. I qoute from Mr. Halliday's translation in the J.B.R S., Vol. XIII, 1923, p. 51 :

" Where the statues were broken and destroyed, he [King Tissarājā] had them gathered together in Kyāk Klam Ban. The King having obtained a hair relic, enshrined it in that place, and together with the heap of statues, had a pagoda built over it. They called it the Baw Rat pagoda. Baw Rat becoming corrupted, they called it Kyak Klam Baw. Afterwards Kyāk Klam Baw having become corrupted, they called it Kyāk Klam Ban until this day."

2 Settlement Report (Kyaikto Subdivision), 1896-97, pp.

buffaloes and grew to great strength. Some years later, when his step-father's kingdom was threatened by the King of Vizianagaram, he came down and defeated the enemy's champion in single combat. Then the prince had honours heaped upon him by the king, but this made the courtiers so jealous that they determined to kill him. Hearing this the prince left the town with his foster-mother, Nan Karaing (Mi-Nan-Gluin) the queen of the buffaloes, and came to a place where he founded the town which was afterwards known as Kyaikkatha from the pagoda having that name. A mermaid, Marimingala, fell in love with him and, assuming human form, married him. Atha Prince's fame waxed great, for he was the only descendant of the gods (his grandmother was queen of the dragons) left among human beings. A Princess of Cambodia determined to go to him, and with 1000 knights, dressed in gold, set out for Kyaikkatha. But this did not please Marimingala, and as soon as the princess arrived near the town, the mermaid killed Atha Prince to prevent him marrying another queen. The Princess of Cambodia, Ma San Myaing, refused to be comforted, and having built a town close by called Mosomyo, resided there and founded the thousand pagodas in memory of Atha Prince.[1]

Tizaung Pagoda.

Tizaung Pagoda is situated at Zôkthok village, which is about 6 miles to the south-west of Bilin. The basement of the pagoda is constructed of blocks of laterite each about 2 feet by 1½ feet and 1 foot in dimensions. Some of the images as well as the receptacles for offerings, etc., placed round it are of the same material, and bear traces of ornamentation. In the neighbourhood are sculptures in relief engraved on large laterite blocks, which are so arranged as to form panels on the space of a wall or rampart of earth 450 feet long, and 12 feet high. They are known as *Sindat-Myindat* (elephants and horses of war); but the representations, are those of elephant and tigers or lions alternately with those of the *Nats* interspersed between them.[2]

Kôktheinnayon Hill.

The hill is about 8 miles to the north-east of Bilin. On the top of the hill are two images representing the Buddhist missionaries, Sona and Uttara, in a recumbent

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[1] Settlement Report (Kyaikto Subdivision), 1896-97, p. 16, Harvey's History of Burma, pp. 5, 6; Imperial Gazetteer (Burma), Vol. I, p. 402; Lik Smin Asah, p. 136.

[2] Mr. Taw Sein Ko's *Memorandum of a tour in parts of Amherst, Shwegyin and Pegu Districts*, 1891-92. (*See* Burmese Sketches), p. 114.

posture and with their hands clasped towards a stone vessel placed between them. The vessel is reputed to contain a hair of Gotama Buddha. Around Sona and Uttara, are the figures of *rahandas* or Buddhist saints, with full round and heavy features. The forehead of these figures is broad and prominent but retreating; the nose is big and long; the mouth large. At the four corners of the platform on the top of the hill, are figures of a strange monster, half human half lion, called '*Manusiha.*' (The Pali words, "Manussa" = man and "Sīha" = lion, has been combined) to designate a human-headed monster with two bodies of a lion whose origin is recorded in the Kalyāni Inscriptions.[1]

Kelātha Pagoda.

The Kelātha Pagoda is situated on a hill of the same name. It is the Kelasapow and and Kelāsabha pabbatacetiya of the Kalyāni Inscription. It was built by Dhammaceti: a Môn inscription on the platform contains the record of the meritorious act. The stone slab measuring 10 feet in height and 3 feet in width, is broken in two, but the letters are still preserved. Descending the stairs the path leads to an open level place, once the site of Kelā-avihāra, which in former times enjoyed the same renown in Suvaṇṇabhūmi as the Mahāvihāra in Ceylon. The foundation of this monastery is connected with the landing of Sona and Uttara, and the Môn Inscription reports that Buddhagosa, after his arrival in Rāmañña, retired to this cloister."[2]

Thein-ga-neik or Myathabeik Pagoda.

This pagoda is situated on the summit of Thein ga-neik hill on the east of Thatôn and is now popularly known as Myathabeik. It was said to have been built over two thousand four hundred years ago by two thousand *rahandas* under the leadership of Sona and thirteen hairs of Gotama are said to have been enshrined in it.

Myatheindan Pagoda.

Myatheindan Pagoda is situated at the foot of the last spur of the Martaban hills and on the right bank of the River Salween. It is said to have been built by King Wareru in 1281 A.D. Myatheindan is a name given to the pagoda by reason of its being supposed to have in it an emerald worth 100,000 ticals (Rs. 2,500,000), sent by

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1 Mr. Taw Sein Ko's *Memorandum of a tour in parts of Amherst, Shwegyin and Pegu Districts*, 1891-92. (*See* Burmese Sketches), pp. 113-4.

2 Forchhammer's "*The early history and geography of British Burma,*" Vol. II, p. 7.

the King of Ceylon with an embassy in seven ships which was to bring back certain relics of Gotama, deposited at a spot marked by eight pillars. With the sanction of King Wareru search was made during 24 days but no relics could be found. The embassy was allowed to carry away the eight pillars and on the spot thus left vacant King Wareru built this pagoda.[1]

Kyaik-pyin-gu Pagoda.

Kyaik-pyin-gu is situated on the top of the Martaban hill just above the Inspection Bungalow. During his apocryphal visit to this country Buddha was said to have halted on the top of this hill with his *rahandas* and rested there observing the Sabbath. The *Nats* came to worship him. As the place was very hot, a *Nat Bilu* (a monster or demi-god) knowing his omniscient powers and having great reverence, made a shelter and laid out a stone slab for Buddha to sit on, hence the name Kyaik-pal-lin-bu which, by corruption, became Kyaik-pyin-gu. Buddha's hair relic is said to be enshrined in the pagoda. The date of its foundation is said to be 1288 A.D.

Chan-tha-gyee Pagoda.

This pagoda is close to Martaban. It was built in 1299 A.D. by King Tsaw-theng-hmaing, and was restored in 1785 A.D., by order of King Bodawpaya. The Môn name is Kyaik Boeh (ကျာ် ဗု ဟ်) which has the same meaning as the Burmese, *viz.*, "the cool pagoda." The name was given to the pagoda as, according to a tradition, Gotama Buddha had pronounced the waters of a neighbouring tank to be cool and pleasant.[2]

Kyaik-kha-pan Pagoda.

This pagoda was founded in 1199 A.D. by Aleinma to commemorate the conversion of the inhabitants by Gotama Buddha who was invited to the spot to be eaten but whose preaching changed the evil intention of his hosts.[3]

Zwè-ga-bin Pagoda.

This pagoda was built on the top of the Zwè-ga-bin Hill in the 11th century A.D., by a princess who was a daughter of Manuha, the last Môn King of Thatôn.[4] It is situated about 10 miles to the south-east of Pa-an town. An annual festival is held in the month of *Tabaung*.

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1 British Burma Gazetteer, Vol. II, p. 428.
2 Ditto p. 44.
3 Ditto p. 44.
4 Amended list of Ancient Monuments in Burma, p. 6.

Kawgun Ku.

The history of this cave is unknown. The cave is situated by Kawgun village in Pa-an Township. It is a natural cave containing some Talaing and Siamese Inscriptions and small images of Buddha.[1] Mr. Taw Sein Ko says, "This cave presents a splendid sight. Its precipitous side facing the Kawgun village is completely covered with painted terra cotta tablets arranged symmetrically in the form of terraces and spires. Inside the cave are lying images of various sizes in different stages of decay and ruin. They are found to be made of the following substances: lead, brass, wood, stone, brick and lacquerware. The majority of them bespeak their antiquity as they differ from modern ones in the following particulars: the head is surmounted by a spiral truncated cone; the bristles of the hair are represented: the ears do not touch the shoulders; the forehead is prominent, but are remarkably narrow; the eyebrows, eyes and lips are almost prominent features of the face; the body is short and stout and the head is disproportionately big; the limbs full and large; the sole of the right leg is not displayed."[2]

The most remarkable object is the image-tower formed from a solid stalagmite. The base of this is square, and on it rises an octagonal pillar, surmounted by a series of standing images in plaster work

"The remains are exceedingly interesting from an historical and antiquarian point of view. They are well-worth study, and probably from this cave alone can be procured, with judicious selection, a set of objects which would illustrate the entire history of Buddhism in Lower Burma, if not in Burma generally and the surrounding countries, especially Siam."[3]

The Bayin-nyi-ku.

This cave is about 11 miles from Thatôn across the Donthami river and three miles from the nearest Inspection Bungalow at Duyinzeik whence the river can be crossed in a raft. In front of the cave is a pool of hot water from which a stream issues. Tradition has it that the younger brother of a King of Thatôn was cured of the leprosy from which he was suffering by bathing in these hot springs—hence the origin of the name. The cave itself is not situated

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[1] Amended list of Ancient Monuments in Burma, p. 6.

[2] Mr. Taw Sein Ko's *Memorandum of a tour in parts of Amherst District, Burmese Sketches*, p. 108.

[3] A long description with photographs of the cave and its remains is given in the *Notes on Antiquities of Rāmaññadesa*, pp. 10-11.

at the foot of the hill and a climb of 50 to 100 feet is necessary before reaching it The cave is deep and dark and incandescent lamps or electric torches have to be used to explore it. It contains seated figures of Gotama Buddha but no such ornamental works as in Kawgun cave. A pagoda is so situated inside the cave as to be lighted from a hole in the roof or more correctly the hill side.

Yathebyan, Wèbyan and Saddan Caves.

There are three other caves Yathebyan, Webyan and Saddan.

The Saddan cave is the largest and the most popular of these and is accessible from either Pa-an or Kado or Kaw-hnat. It is said to be the home of Saddan (white) elephant of Burmese folklore. An annual festival is held during the water festival there and is attended by a large number of people living in the country around.

Yathebyan cave is situated by the village of Yathebyan about four miles away from Pagat to th west. It contains pagodas of archæological interest as the Kawgun cave.

Wèbyan cave is situated about three miles to the north-west of Myainggyi village. It is as important as Yathebyan cave from an archæological point of view. It is worth a visit and can be reached from Wèbyan or Myainggyi village on the right bank of the River Salween.

CHAPTER III.

THE PEOPLE.

Population.

The population of the district at the last six enumerations was:—

1872	...	...	165,077
1881	...	...	229,941
1891	...	...	266,620
1901	...	...	34[illegible],510
1911	...	...	416,975
1921	...		471,100

Immigration.

The population has more than trebled itself in the last 50 years. The high rate of increase is due to the immigration into the fertile rice-bearing areas along the Sittang and the Gulf of Martaban The immigrants flowed into the district in considerable numbers from Amherst during the years 1872 to 1901, and there has also been a certain influx also from the Shan States, Siam and India. Indian immigrants number about 8 per cent of the total population

of which 5 per cent are Hindus and 3 per cent Mahomedans. The following table, arranged by townships, shows the increase and decrease of the population during the three decades 1891-1901, 1901-1911 and 1911 to 1921. It will be seen that the increase during the first decade, 1891-1901 was rapid, particularly in Kyaikto, Thatôn and Hlaingbwè Townships. The increase in the next two decades shows a gradual diminution, indicating that most of the best waste land had been occupied. Since the cultivation has now almost reached its limit of rapid expansion, no considerable wave of immigration is likely to recur, such as marked the decade 1891-1901 and the subsequent growth of numbers indicates that it has become more and more gradual and natural :—

TABLE I—*Showing Increase and Decrease per cent of Population by Townships.*

Township.	Increase or decrease per cent.			
	1891-1901.	1901-1911.	1911-1921.	Remarks.
Kyaikto ...	54	17	7*	*Decrease due to transfer of 17 village-tracts to Thanatpin Township, Pegu District (*vide* Local Government's General Department Notification No. 207, dated the 20th September 1918).
Bilin ...	14	9	14	
Thatôn ...	80	12	12	
Paung ...	19	18	13	
Hlaingbwè ..	54	39	24	
Pa-an ..	·0	34	17	
District percentage	29	21	13	...

Density of Population.

The following table shows the density of population at the last four census, arranged by townships :—

TABLE II—*Showing the growth of population and density per square mile since 1891.*

Township.		1891.	1901.	1911.	1921.
Kyaikto	Area in square miles	607	607	508	425
	Population ..	29,159	45,082	52,522	48,649
	Density per square mile ...	48	74	103	114
Bilin	Area in square miles	937	937	738	750
	Population ...	48,524	55,112	60,269	68,622
	Density per square mile ...	52	59	82	92
Thatôn.	Area in square miles	417	417	453	486
	Population	37,713	67,928	75,817	84,851
	Density per square mile ...	81	163	167	175
Paung	Area in square miles	353	353	422	399
	Population ..	46,232	55,071	65,125	73,492
	Density per square mile ...	131	156	154	184
Hlaing-bwè.	Area in square miles	2,035	2,035	1,764	1,764
	Population ...	28,411	43,726	60,752	75,145
	Density per square mile ...	14	21	34	43
Pa-an	Area in square miles.	730	730	1,007	1,007
	Population ...	76,411	76,591	102,490	120,341
	Density per square mile ...	105	105	102	120
District total.	Area in square miles	5,079	5,079	4,892	4,831
	Population ...	266,620	343,510	416,975	471,100
	Density per square mile ...	50	68	85	98

There have been some changes in the township areas, the reasons for which are given in the recent Settlement Reports for Kyaikto and Thatôn Subdivisions and Pa-an Subdivision. As each township contains a considerable area of sparsely-inhabited or uninhabited hill country or large areas of constituted forest reserves, the township figures in the above table do not indicate the actual density in the cultivated plain. The following table will furnish an interesting comparison as it gives the density per square of cccupied and assessed area according to the census figures of 1921 :—

TABLE III.

Township.	Persons per square mile.	
	Occupied area.	Assessed area.
Kyaikto	1,404	1,479
Bilin	674	718
Thatôn	357	365
Paung	305	317
Hlaingbwè	325	328
Pa-an	331	334
Thatôn District ...	406	447

Ethnology : Population by Races.

The following table shows the comparative figures for different races in 1901, 1911 and 1921 —

TABLE IV.

Race.	1901.	1911.	1921.	Remarks.
Indigenous Tribes and Races:—				
Burmese ...	73,877	86,397	111,331	
Shan	9,577	7,878	7,538	
Chin	...	1	12	
Malay ...	...	...	50	
Môn (Talaing) ...	74,607	80,923	69,016	
Taungthu ...	37,351	46,105	52,720	*All Karens.*
Karens (i) Sgaw	781	163,615	100,412	Christian: 3,372
Karens (ii) Pwe	8,919		87,581	Non-Christian, 187,506
Karens (iii) Others (unspecified)	115,693		2,906	Animists, 21
	124,980		190,899	190,899

Race.	1901.	1911.	1921.	Remarks.
Indians:—				
(i) Hindus	13,688	16,805	21,337	
(ii) Musalman Tribes:				
(*a*) Zerbadi ...	489	2,543	4,821	
(*b*) Others ...	5,875	7,701	8,501	
(iii) Others ...	...	...	138	
Chinese	3,090	3,959	4,425	
European	63	19	} 64	
Anglo-Indian ...	25	149		
Others	78	8[illegible]0	248	
Total ...	343,510	416,975	471,100	
Percentage of increase ...	...	2·14	13·0	
Urban	29,428	33,125	35,415	
Rural	314,082	383,850	435,685	
Agriculturists ...	255,144	321,274	357,362	
Non-Agriculturists ...	88,366	95,701	113,738	

Karens.

A considerable number of indigenous races are represented in the Thatôn District. The most numerous is the Karen, which numbered 190,899 in 1921, forming three-fourths of the population of that part of the district which lies east of the Salween, and about one-fourth of that of the rest of the district. They are very clannish and generally live by themselves. Inter-marriages with Indians or Burmans are uncommon. Missionary influence is not great as compared with the Delta districts. In 1921 there were only 3,372 converts while 184,727 returned themselves as Buddhists. In some villages such as Kyauksarit, east of the Martaban hills, the Karens, who are Buddhists, are becoming more or less Burmanised and are forgetting their mother tongue. Some of them are staunch *Wunthanus*.

Burmans.

The Burmans are found all over the district; the bulk of them are in the Kyaikto Subdivision, and the rest of them are in the Thatôn Subdivision in the south-west; they are few in number east of the Salween. Their number has increased to 111,331 in 1921 due to their capacity for absorption of other races and also probably to the number of Môns returning themselves as Burmans at the last census.

The Burman cultivator has often been accused of laziness which has almost become proverbial and is often repeated by those who have made a superficial study of their life. No better argument against such unfair and unjust criticisms can be given than to quote the remarks of Mr. S. G. Grantham, I.C.S., an officer with a considerable experience and vision. He says, "Complaints have been made of the decline of agricultural skill and of the laziness of cultivators. Such complaints have doubtlessly been made in most places and at most periods of history; we all know how excellently things were done when our fathers were young, and we all are convinced that they will never be done so well again. There is apparent truth in the complaint in some localities, because formerly the cultivators wove their own cloths and made many household-goods which now they buy. But this does not represent increased laziness; it represents increasing specialisation in cultivation and a higher standard of agricultural productivity. Probably many cultivators are unable to rise to this higher standard; their more able employers and neighbours, who have been unconsciously rasing their own standards, only observe them relatively and declare them inferior to the earlier generation because they have made less progress than others. The allegation of laziness thus arises sometimes from delay on the part of cultivators in some locality to modify their practices to meet modern conditions. It arises more often from the fact that so few of those who make it have spent any time in the villages and fields in the cultivating season; they refuse to face even for a short visit the discomforts and drawbacks under which the cultivator works for months, and yet condemn him for the rest which is taken by him in the hot weather and is indispensable for his physical recuperation as well as for visits to friends and attendance at pagoda-festivals and other necessary parts of the non-economic side of his life. But that side of his life is indispensable; he cannot live by food alone."

Môns.

In 1921 the number of Môns decreased to 69,016 from 80,923 in 1911. This is probably due to the fact that more Môns returned themselves as Burmans. They inhabit the southern townships of Paung and Pa-an and some are to be found in the south of Thatôn They differ but little in appearance and character from the Burmese, and their language is perhaps the most distinctive feature about them, differing widely as it does, both in construction and idiom, from the Burmese. In their character they are

very similar to the Burmans, being cheerful and generous. Their mode of life is also very similar, ear-boring, *shinbyu*, marriage and funeral ceremonies being very much the same. The *pôngyi kyaung* too plays the same important part in the education of the juvenile portion of the rural community. Education is practically confined to the male population as is the case with the Burmese. *Pwès* are as popular with the Talaings as with the Burmese; boxing, bull-fighting and boat racing are also popular. The Môn language is dying out; the elders still speak it, but most of the young people talk Burmese, the "lingua franca" all over the district.

Taungthus.

The Taungthus are an important tribe, more largely represented in Thatôn District than in other districts of Lower Burma. Their number in 1921 was 52,720. They are found in the Paung and Pa-an Townships in the south, but the bulk of them are found in Thatôn Township. They also inhabit the hills in the Bilin Township, spreading over into Toungoo and Salween Districts. The Taungthus speak their own language, but also speak Burmese well. In fact they have adopted the habits of the people among whom they live, and the black garment formerly the distinctive dress of a Taungthu woman before marriage has been discarded. The language is much softer to the ear than the Talaing, and in their superstitions, though they profess Buddhism, they resemble the Karens.

Shans.

The Shans are found mostly among the sugarcane growers of the Bilin valley and in the hill tracts of the Kyaikto and Bilin Townships. They are also found on all the islands in the Salween and the lower reaches of the Donthami river. Some of them come from the Northern Shan States. In the dry season, Shans with herds of ponies and plough cattle pass through the Pa-an Subdivision on their way to Pegu District and to Thatôn and Moulmein. On Mainmahla and Letpan islands they cultivate their own holdings. Elsewhere they are generally coolies. The darker skinned Shan, who has settled in the plains for years, and the fair Shan from the hills, both live together here. Unlike the Karen, they inter-marry with Burmans and Môns and are more readily inclined to adopt their habits.

Chinese.

The Chinese are not so numerous as the Indians. Their number was only 4,425 in 1921. They confine their activities to market gardening and keeping small shops of

miscellaneous goods. They are found along the road to Martaban, where most of the good mangosteen and durian gardens belong to them. A small number breed ducks or grow betel-vine in the Bilin Township, especially near Hninpale. There is a colony at Pa-an and another at Naunglon. They bear good reputation as neighbours among the indigenous races, except as regards opium, and contrast more favourably in this respect with the native of India, who is, not without reason, regarded as quarrelsome and litigious.

Indians.

The number of Indians has increased by 69 per cent since 1901. Their population during the last three census is shown below :—

Race. (1)	1901. (2)	1911. (3)	1921. (4)
Hindus	13,688	16,805	21,337
Musalmans	6,364	10,244	13,322

The Hindus engage in agriculture either as coolies, tenants or owners. Most of them are Madrassis and are found mostly in the Martaban plains and also either singly or in colonies all over Pa-an Subdivision. There are quite a number of Chittagonians along the Gulf of Martaban, the Donthami and the Salween rivers; they ply sampans or are engaged in fishing. They are an undesirable class of Indians, cunning, quarrelsome, noisy and with criminal tendencies. They are among the first immigrants after annexation. They are said by Captain Browne to have been convicts, but now well-to-do, many of them have fields of their own, good gardens, and large herds of cattle. Living close to Moulmein, they make a living by selling milk. The Mahomedans are small shop-keepers of the Chulia class, traders, barbers, pedlars and others in towns and villages. Madrassi Mahomedans are few in number. They are generally landowners, or have large herds of cattle. The following remarks by Mr. Abigail in his Settlement Report is of interest:—

"Through their frugal habits and low standard of living the Indians may oust the indigenous population, but through their mea[illegible]ess and 'penchant' for litigation are

not popular nor are an asset to an agricultural community. They breed large herds of indifferent cattle and goats, and it has always been a source of amazement to me how the average villager suffers them."

Mr. Gaitskell in his report mentions the fine broad roads at Shwegun which he describes as a Burman village. The road is no longer broad nor fine, nor the village Burman. The main street is dirty and lined by Indian shops. At Pa-an and Zathabyin the bulk of the trade is in their hands. There is a prosperous Indian agricultural community on the left bank of the Donthami opposite Kyettuywethaung. They are Roman Catholics and maintain a pastor of their own."

The following table shows the distribution of population by religion from 1891 to 1921 :—

TABLE V.

Township. (1)		Total population. (2)	Buddhists. (3)	Animists. (4)	Hindus. (5)	Mahomedans. (6)	Christians. (7)	Others. (8)
Kyaikto	1891	29,159	26,390	1,586	783	392	...	26
	1901	45,082	41,630	436	2,138	825	...	53
	1911	52,522	48,011	954	2,392	1,085	78	2
	1929	48,689	43,072	475	3,585	1,448	68	1
Bilin	1891	48,524	47,485	547	341	143	...	8
	1901	55,112	53,910	155	785	241	...	21
	1911	60,269	57,606	612	1,169	847	35	...
	1921	68,622	64,506	285	2,400	1,219	80	132
Thatôn	1891	37,713	35,649	67	705	1,061	..	231
	1901	67,928	62,297	86	3,105	2,133	...	307
	1911	75,817	68,126	1,024	3.494	2,581	589	3
	1921	84,851	76,077	708	4,174	3,217	572	3
Paung	1891	46,332	40,982	130	3,839	1,234	...	147
	1901	55,071	47,207	77	5,942	1,771	...	74
	1911	65,125	54,863	336	7,328	2,350	224	4
	1921	73,492	62,825	447	7,398	2,600	219	3
Total A, Thatôn and Kyaikto Subdns.	1891	161,728	150,506	2,312	5,668	2,830	...	412
	1901	223,193	205,014	754	11,970	4,970	...	455
	1911	253,733	228,628	2,926	14,383	6,863	926	9
	1921	275,614	246,480	1,915	17,657	8,484	939	139

Township. (1)		Total Population. (2)	Buddhists. (3)	Animists. (4)	Hindus. (5)	Mahomedans. (6)	Christians. (7)	Others. (8)
Pa-an	1891	76,481	72,621	670	1,034	1,692	...	464
	1901	76,591	73,427	197	978	1,302	...	687
	1911	102,490	96,468	485	2,254	2,106	1177	...
	1921	120,341	12,971	294	3,114	2,765	1196	1
Hlaing-bwè.	1891	28,411	22,381	4,759	34	390	..	847
	1901	43,726	41,921	19	218	595	...	973
	1911	60,752	55,150	2,547	168	1,252	1635	...
	1921	75,145	70,878	94	341	2,156	1676	...
Total B	1891	104,892	95,002	5,429	1,068	2,982	..	1311
	1901	120,317	115,348	216	1,196	1,897	...	1660
	1911	163,242	151,618	3,032	2,422	3,358	2812	...
	1921	195,486	183,849	388	3,455	4,921	2872	1
THATÔN DISTRICT TOTAL.								
A & B	1891	266,620	245,508	7,741	6,736	4,912	..	1723
	1901	323,510	320,392	970	13,166	6,867	...	2115
	1911	416,975	380,244	5,958	16,805	10,221	3738	9
	1921	471,100	430,329	2,303	21,112	13,405	3811	140

Religion.

Of the religion of the district Buddhism has by far the largest number of professed adherents. In 1921, out of 471,100 inhabitants, 430,329 or 92 per cent were Buddhists, comprising all the Burmans, Talaings, Shans and Taungthus. Of 190,899 Sgaw and Pwo Karens, only 3,372 were Christians, 21 Animists and the remainder 99 per cent returned themselves as Buddhists. The Animists numbering 2,303 souls probably include a few of the indigenous races like the Karens, some Indians and the rest Chinese. Animism or spirit-worship included uneducated class of people who did not have any conception of religion and who did not claim to belong to any one of the recognised religions. The Hindus number 21,112 or 4·5 per cent of the whole population. The Mahomedans number 13,405 or 2·8 per cent. The Christians number 3,811 of whom 3,372 are Karen Baptist converts. There is an American Baptist Mission at Thatôn.

The majority of the people eat the more palatable *kaukkyi* rice. The varieties mostly consumed are *midon*, *byat* and *taung-byan*. Meat is rarely bought. Prawns and fish are plentiful during the rains and most cultivators forage for themselves in the nearest stream when they get tired of a vegetable diet. The average cultivators whilst out in the paddy fields lives on rice, *ngapi-ye*, *hingyo*, and *tosaya*. The last consists of green vegetables from the homestead plot, or from the *kazins* where they grow wild. His mainstay is a bowl of *ngapi* bought or made just before the commencement of the rains, and kept stored in jars. Beans are not eaten to the same extent as in the delta districts. Labourers engaged for the plucking, planting and reaping operations are fed on the same meagre fare and no complaint is ever made about the quality of the food ; whereas in the delta districts, the cultivator has to provide an extra well-cooked dish of fish, prawns or flesh if he wishes to avoid trouble in securing casual labour on the next occasion. The absence of such fastidiousness about food here is probably due to the fact that labour is plentiful and work scarce during the planting and reaping seasons, there being more areas broadcasted than transplanted in the district.

Standard of living.
Food.

There are three types of houses as in other districts. There is the well-built and spacious house of the rent-receiving landlord who only uses teak or *pyinkado* wood and provides it with tile or corrugated iron roofing. The owner-tenant's or tenant's house is distinguished by cheaper materials used. It is less substantial, being built generally of wooden posts, mat walling and *dhani* or *thetkè* roofing. Wooden floors are often substituted for the usual bamboo floor, due no doubt to the proximity of the forests from which the cultivator extracts the required quantity of wood during his spare time. A good deal of it is perhaps illicit. The labourer class lives in the meanest of huts, usually of bamboo throughout, or of " in " leaves threaded on bamboo splits which are used sometimes for both walling and roofing. The Môns in the Paung Township, with their usual extravagance, have built for themselves very fine and substantial houses, some costing from Rs. 5,000 to Rs. 10,000. East of the Martaban range of hills and in the hilly regions in Kyaikto and Pa-an Subdivisions the standard of living is poor but elsewhere the people enjoy a moderate comfort.

Houses.

The ordinary clothing of the villagers is a *longyi*, jacket and *gaungbaung*. A silken *paso* or *longyi* for ceremonial and festive

Clothing.

occasions is also usually included in the ordinary villager's wardrobe. Weaving is dying out and there is little home-made articles of clothing in evidence. The present day cultivator indulges in the use of foreign manufactured Indian gauze vests, cotton shirts and umbrellas, and the young men wear shoes and socks instead of the home-made sandals; he also wears *topees* instead of *kamauks*.

Amusements.

After the harvest is over the people enjoy a round of pagoda festivals which succeed each other in quick succession. All of them are in the nature of a fair at which the people, both young and old, come to enjoy themselves, the old making their annual purchases of household necessities while the young spend their time in watching boxing-matches and other side-shows during the day and in the night many *pwès*, of which the cinema takes a prominent part. At the Shwe-zayan pagoda festival at Thatôn, no less than four or five cinema halls are filled nightly with the holiday crowd that flock to the town from the neighbouring villages.

Zingyaik and Kyaikkaw villages can even boast of permanent cinema halls.

In Karen villages foot-ball is a popular form of sport.

Pagodas and *Pongyi Kyaungs.*

Most of the famous pagodas are of ancient structure and are well preserved. Their history is given in Chapter II (Part II). Some well-to-do Burmans continue to build pagodas on the crests of the Martaban range of hills. Two recent structures cost the *payadagas* between Rs. 8,000 to Rs. 10,000; one was demolished by the disastrous earthquake of 5th May 1930. The *pôngyi kyaungs* are substantially constructed either of brick, teak or *pyinkado*. The spaciousness and cleanliness of some of the Môn *kyaungs* in Paung Township are conspicuous.

General Prosperity.

There is no doubt that the cost of living has risen considerably since the last settlement but it is difficult to say what proportion of this increase should be attributed to the extravagant habits of the present day cultivator. Though his standard of comfort has not risen in the same ratio as his higher cost of living, there is every reason to believe that he now enjoys a higher measure of comfort when compared with the conditions of over twenty years ago. If the widespread use of India-gauze vests and cotton shirts, the craze for banjos and violins of both local and foreign manufacture, the multitude of electric torches in every village and the presence of teashops everywhere reflect the prosperity or otherwise of the inhabitants, then the cultivator is certainly

not badly off at the present day. But from the economic point of view, it is doubtful if he has since improved his position. Conditions have changed greatly since the days of his forefathers and he has apparently not been able to utilise his new resources from the increased value of paddy to the best advantage. For in the old days, family life was self-contained and there was little need to devote more attention to paddy cultivation than was necessary to provide enough paddy for *wunsa* and barter purposes. He still had sufficient time left on his hands to devote to other tasks which supplied him with the other necessaries of life. Bamboos, thatching for roofs, wood for house-building and for making agricultural implements could always be obtained for the mere trouble of collecting them. There were fewer restrictions about fishing and *ngapi* could be obtained free by fishing in the nearest stream. Vegetables and fruits could be got without payment from the small garden plots within which each house was built. The women of the house pounded the rice and wove the clothes for the family. With the spread of cultivation and the rise in the value of paddy, these conditions have entirely changed. The present day cultivator must need devote all his attention to paddy cultivation and nothing else. All his requirements can now be obtained only by purchase. The transition from a strictly self-contained family basis to a new money economy has been so sudden and complete that he has failed to adopt himself to the conditions of a new economic system. The higher prices of paddy which had nearly doubled itself since the previous settlements, have left him with a considerable surplus and it must be admitted that he has not been slow to take advantage of it in order to raise his standard of living. Home weaving has practically disappeared from village life The shops in the village and itinerant traders display foreign cloth of such attractive colours and patterns that appeal to his strange love of novelty or vanity that he has no use now for the coarse and plain home-made cloth. Moreover various miscellaneous articles of the house and farm can now be obtained so much more cheaply and conveniently than the native things for which they could be substituted that the money leaves his hands only too quickly. Like all people who acquire sudden wealth his standard of life has risen not only quickly but has also gone much beyond the proper level. With the improvidence of the Burman, he has left nothing for a rainy day and it is hardly to be wondered at that many fall into the clutches of the money-lender and land-grabber and eventually have to part with their land.

The latter class of people who owns land as well as finances the tenants are the persons who have benefited largely by the change in the economic system. The present day tenant is a mere creature of the landlord, living on yearly borrowings and repayments with little chance to save. Of the owner-workers who still cultivate 46 per cent of the paddy area, conditions are brighter as they have no rents to pay and can live in fair comfort without getting into serious debt. There can be no doubt however that in general, there has been a substantial rise in the standard of living since the last settlement.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

General Agricultural Conditions.

The agricultural conditions are chiefly determined by the rainfall and by the peculiarities of the numerous streams and rivers thus fed. The soil is generally fertile, especially in the alluvial plains between the Martaban range of hills and the sea, from which the bulk of the rice comes; and it may be said that cultivation is successfully practised wherever the water supply is sufficient to develop without overwhelming the crop. The chief need in the lowlying sea-board areas is not irrigation but drainage and protective works. The necessity of a really efficient drainage system will be realised when it is remembered that out of the total annual rainfall of over 200 inches, no less than 150 inches fall during the three months of June, July and August. Considerable flooding takes place every year in the rice plains of Thatôn and Paung Townships on account of the silted-up condition of the main drainage channels. In the areas lying to the east of the Martaban range of hills, the severity of the floods makes rice cultivation impossible during the rains except on the higher portions along the banks of large rivers and streams. In such areas ***mayin*** and *pata* cultivation is generally practised.

High bunds are also a necessity in the areas bordering on the Gulf of Martaban. They keep out the salt water not only during the rains but also during the equinoctial tides of March and April, when they form a serious menace to successful cultivation. In the Thatôn and Paung Townships, these high bunds have been built by private enterprise and successfully keep out the salt water but in the Bilin and Kyaikto Townships, the frequent erosion of the banks and the lack of unity and co-operation amongst the

landowners have rendered the lands infertile owing to the entry of salt water into the paddy fields. Until a continuous line of high bunds is made, conditions are not likely to improve in these townships.

Cultivated and Fallow Areas.

The average cultivated area of the last ten years is 702,025 acres and the average fallow area 51,053 acres as against 754,929 acres cultivated and 45,614 acres fallow in the year 1929-30. The variations shown from year to year are the combined results of accretions on the sea-coast and natural extensions of cultivation counterbalanced by the erosions of the sea which take place yearly in the Bilin and Kyaikto Townships. Except for future extensions to the sea-coast area by accretions, paddy cultivation might be said to have reached its limits in the district.

Crops : Rice.

Rice is by far the most important crop cultivated in the district, about nine-tenths of the occupied area being devoted to it.

Kaukkyi or unirrigated winter rice.

The area under unirrigated winter rice forms 80 per cent of the total occupied area. It falls into two main divisions of *kaukkyi* and *shangale* and the area under each kind is about the same. *Ekarai* is the most popular variety of *shangale* paddy grown and it is rapidly finding favour everywhere as it stands drought better and produces grain of good weight. *Yahaing* paddy has practically disappeared being replaced by *ekarai*. The *panongan* variety of paddy still retains its hold on the cultivators of the salt impregnated tracts because it is able to withstand the effects of salt better than other kinds. *Kaukkyi* paddy is mostly grown in the maritime plains and goes by the name of *byat*, *kywegyut*, *thidat*, *ngaseingyi* or merely as *kaukkyi*. *Taungbyan* is a kind of paddy which produces soft palatable rice somewhat like *sabanet* and is grown mostly for home consumption.

Yelaik.

Yelaik is the term much used in connection with late planted paddy. It is planted on the slopes of land too flooded in the rains for growing *shangale* or *kaukkyi* paddy. Early in September *yelaik* paddy is planted by batches as the flood waters subside, following the water as it falls, hence its name. The varieties grown are mostly *shangale* and *yemanaing* paddy. The seed is sown about the beginning of August, transplanted at the beginning of September and reaped in November or December. The success of the crop depends on the sufficiency of the late rains.

Hot weather rice: *Taula, Pata, Pate* and *Mayin.*

Taula, *pata*, *pate* and *mayin* are hot weather rice. They are grown after the cessation of the rains and their names are given according to the dates on which the seedlings are transplanted. The time for planting is determined by the nature of the water supply. Immediately the rains slacken off a bit the cultivator dams all the exits from the nullahs and pools in which rain water has accumulated and the water is then used for irrigating the paddy throughout the hot months of the year. The water in small hill streams is also dammed up for irrigation purposes. Tidal creeks are not bunded but the water from them is led into artificial canals in some places for irrigation purposes. The time of planting is determined by the quantity of water available and the dates on which the flood waters recede from the land. If the supply is scanty and the surface soil appears above the water early enough for transplanting, the first crop put down is *taula.* This is planted at the end of September and is reaped in December or January. If planted in October and reaped in January or February, it is called *pata. Pate* is midway between *pata* and *mayin.* It is really early *mayin* as *taula* is early *pata.* It is planted and reaped a month later than *pata. Mayin* is planted in December and reaped in March or April. The cultivation of *taula, pata, pate* and *mayin* depends on the level of the ground and is not interchangeable with the vagaries of the season. *Taula* and *pata* are always grown on land higher in level than *pate* and *mayin.* On *taula* and *pata* lands the water supply is generally scanty and the crops may be considered precarious. *Pate* and *mayin* are always grown on lower ground and the water supply is generally sufficient to produce a fair crop. *Mayin* and *pata* lands are irrigated either by flow from tidal streams or by baling with the *khanwe* and bamboo tripod. In most places the cultivator has to bale water on to his fields as it is not often that flow irrigation is possible. In some place he can get a sufficient supply of water throughout the month for baling purposes; in others he has to depend on the spring tides when the water enters the channels and he can then bale twice a month. The right to use the water is always amicably settled amongst the cultivators who are mostly Karens. In areas far away from the main channels, where the level of the land is a bit too high, the cultivator has to resort to lifts, a number of tanks being dug at intervals to enable the water to be raised with the aid of

the *khanwe.* In *kwins* entirely dependent on tidal irrigation a tank is invariably dug to store up the tidal water during the rise of the spring tides and this is used to irrigate the fields at other times of the month. In most cases the cultivator allows the tidal waters to enter all the main channels and then closes the sluice gate where this is the chief sources of water supply. He then employs himself during the rest of the month in baling water into the fields. The work is long and arduous and entails a considerable amount of labour, hardly commensurate with the quantity of paddy obtained. But in a region where no wet weather cultivation is possible, this method of cultivation forms the only means of obtaining sufficient paddy for *wunsa* needs. Along the Kyauksarit *chaung*, there are considerable areas under "In" *mayin,* which consists in planting the seedlings along the slopes of the hollows or basins as the water dries up gradually. Such areas need irrigation only late in the season. Ploughing for *mayin* is often done by kneading the ground with a herd of buffaloes. Ploughing followed by harrowing is done only when the holding is fairly large. Most *mayin* holdings are, however, small as the labour involved in irrigation work is heavy and harvesting is also troublesome because the crop ripens only late in April. Reaping and threshing are done in a great hurry as the monsoons usually break early in this district.

The kind of paddy grown in *mayin* fields is either *taulabat* or *taulabat-gale* which rank on the same level with other *kauklat* kinds and therefore fetches good prices.

Tadaungbo.

Tadaungbo is grown to some extent in the deeply flooded areas. It is a coarse paddy which has the property of accommodating itself to the depth of the water. The original opinions regarding the possibilities of this variety of paddy were unduly optimistic. It has been found to exhaust the soil rapidly; it is difficult to reap, and almost impossible to husk without breaking the grains, but it will always be cultivated to a certain extent in deeply flooded areas, rather as a last refuge of the destitute than as a satisfactory substitute for the better class of grain.

Taungya.

Taungyas consist mostly of hill clearings in the hilly tracts of the district. The cultivators are mostly Karens who try to obtain a *wunsa* crop of paddy by clearing the hill sides during the hot months of March and April and sowing the seed in small holes drilled in the soft earth immediately the

rains start. A plentiful supply of weeds crop up along with the paddy and the time of the cultivator and his family is spent entirely on weeding work throughout the rains. The average area worked by a man is about 2 acres or less. A larger area is not often attempted because the task of weeding is beyond what a single family can perform without extra help. The work of weeding and keeping the *taungya* free from after growths, is very arduous and the results do not seem commensurate with the labour involved. The yield varies from 20 to 40 baskets per *taungya*. Much of the success depends on the amount of labour put in and outturns fluctuate proportionately.

Gardens.

The area under garden cultivation is 42,075 acres. A great variety of fruits are grown. These include durians, mangosteens, betel-nut, cocoanut, plantains, betel-leaf, jack fruit, *dhanyin*, cashew nut, *thito*, and various kinds of vegetables. The best gardens are the durain and mangosteen gardens. Much of the fruit is exported to Rangoon and Moulmein and command good prices. Many Chinese gardeners in Thatôn and Paung Townships who grow durians and mangosteens on a fairly large scale made a living out of them.

Sugar-cane.

In 1910-11 the area was 5,308 acres and in 1929-30 5,206 acres. From 1913-14 to 1923-24 the area was above 6,000 acres whereas in 1924-25 there was a sudden drop to 3,131, acres. The large decrease is explained by the fact that prior to 1924-25, the areas under sugar-cane included lands under young cane which has not been assessed in the year of report. The figures subsequent to 1923-24 show the areas matured during the year. The area under sugar-cane is not likely to expand as suitable land is strictly limited.

There are two main varieties, each with its own distinctive method of cultivation. One is the white Madras cane, the other is called the "Kyaukgaung." The former is crushed for making *kyantaga*, the latter is sold in the stick to buyers from Moulmein who come to the *kwin* and cut it. The cultivation of the latter is limited to the islands in the Salween and Gyaing and the area under it is very small. The bulk of the sugar-cane is grown in the valley of the Bilin river and on the banks of the Thebyu and Kadat *chaung* in the Kyaikto Township. It is also grown to the north of Shwegun where the cultivation is expanding from year to year. The *kyantaga* is exported

to Rangoon. The Chinese firms there are the principal buyers. The *kyantaga* produced in Pa-an Subdivision is inferior to that produced in the Bilin neighbourhood. It is too dark in colour and not sufficiently brittle to fetch the best price, but the rates of labour are low and large quantities are consumed by the Karens with whom it is traded for paddy.

Tobacco.

The area in 1929-30 was 3,185 acres. The crop is becoming popular owing to better prices being now realised. It is mostly grown on the small islands in the Salween and in minute patches by the Karens on the banks of the Hlaingbwe *chaung* and its tributaries. Three varieties are grown; Shwegyin, Coringhee and *dah-hli-se*. Their method of cultivation is more or less the same but their treatment on maturity, method of disposal and final use are different. The Shwegyin and Coringhee varieties are usually exported to Moulmein for making cheeroots. *Dah-hli-se* is chiefly grown by Taungthus, Burmans and Talaings on the islands of the Salween below Pa-an, and in small patches in Hlaingbwè Township by the Karens.

Dhani.

The area under *dhani* in 1929-30 was 1,924 acres. It is grown on the banks of the Salween and its creeks and also on a few islands at the mouth of the Salween, in particular, Mayanthoungkyun, an elongated island about 3 miles in length stretching from Mayanlettet creek on the west to Kadaing *chaung* on the east. The area under *dhani* is decreasing owing to the gradual conversion of *dhani* into paddy as the lands rose in level. The largest quantities of thatch and liquor are obtained from Mayanthoungkyun island and from the banks of the Darein *chaung*. The plantations are sometimes let to tenants for liquor only and sometimes for both liquor and thatch.

Rubber.

Rubber has shown a steady increase from 1,179 acres in 1910-11 to 17,227 acres in 1929-30. Large estates have been planted with rubber and are all producing at present. The soil appears to be very suitable for rubber growing. But for the drop in the prices of rubber, its cultivation would have increased a great deal more than at present.

Soils.

Soils may be roughly divided into four classes: (1) Alluvial soils known as "thènon," usually along the banks of streams and in areas receiving silt deposit. These are the most fertile of all and give constant yields.

(2) Heavy clay soils, usually having a thin layer of silt and clay and a sub-soil of yellow clay. The depth at which the latter kind of soil is found determines the fertility of the land. The paddy plant gets stunted in growth as soon as the root strikes yellow clay and generally the yield is poor. This soil is found over most parts of the district.

(3) Light sandy soils usually formed from the detritus of the hills of the neighbourhood. They have generally a subsoil of hard clay and are poor in fertility.

(4) Hard clayey soils of laterite formation; the soil is usually red in colour and poor in fertility.

Climatic condition.

An analysis of the last 21 years shows that there were 11 good seasons, 6 poor and 3 fair. As the percentage of outturns during these years varies from 65 to 99, it may be assumed that the good years really approach what might reasonably be considered normal conditions. Floods which do so much damage in the Pa-an Subdivision may also be considered normal occurrences in the district. Within Thatôn and Kyaikto Subdivisions, floods do not seem to affect agriculture to any great extent. The cultivator adjusts his operations to suit the state of the floods by planting the seedlings in low places only after the rains have slackened off in September (*Tawthalin*) when there is less risk of the crops being destroyed by flooding. In the higher portions he plants the seedlings immediately the level of the water permits him to do so and risks the chances of having to replant a second and a third time. It may therefore be assumed that the rainfall, however, calamitous it may be does not produce calamitous results. The poor years invariably follow a shortage in the rainfall at the end of the season. The paddy then is in ear and scanty rainfall in October does a great deal of harm to the ripening crops. Provided the late rainfall is ample and well distrubuted in September and October, a bumper crop is usually obtained. The heaviness or otherwise of the early and middle rains does not seem to have the same adverse effect as deficient late rainfall in this district.

Pests.

The *Ngamyaungdaung* caterpillar does a great deal of damage to cultivation in some years by nibbling off the grains from the ripe ears of paddy. This caterpillar, however, makes its appearance only rarely and is not of great consequence. *Gokpo* or paddy-ear-cutting caterpillar and *ushaukpo* or paddy stem borers are common insect pests but their ravages are never extensive. If the top of the paddy withers off and

the plant dies, the cultivator attributed it to an insect called the *gaungpo* but no cultivator has been able to produce the insect. It occurs only in the worst soils having a sub-soil of yellow clay 3 or 4 inches from the surface. The destruction of the paddy plant seems to be due to the existence of this yellow soil and not to the presence of any insect. Neither rats nor sparrows trouble the cultivator of wet weather paddy. In *mayin* areas the sparrows do some damage. Bears, wild pigs, small deer and wild cats also do some damage to sugar-cane cultivation in the Kadat and Thebyu *chaung* valleys and to crops that lie on the edges of the jungle in the Pa-an Subdivision. Crabs are a great deal of nuisance to the cultivator in the tidal tracts. These marine crabs come into the fields at three tides in August and September. They are known as "kunhaka" and are about the size of small rice grains. They can do no damage to paddy plants. They live in the cracks and crevices of the fields throughout the hot months. By April they attain the size of large "pegyi" seeds. During the high tides of May and June they go down to the sea in large swarms and they are then known as *phaungsi-ganan*. Nothing can be sown till they have quitted the *kwins*. Nurseries cannot be started as they destroy all young plants. The period in which the cultivator can sow his seed with safety is confined to the short space of time the full grown crabs migrate to the sea and the time the progeny of the departed crabs return to the land.

Other crops—a red rot disease attacks the sugar-cane. The first symptom is a withering of the plant as if from drought. Jaggery made from such canes does not harden properly. The cause of the disease is a fungus that grows inside the cane and kills it. Great care in the selection of seed cane would do much to check this.

The rhinocerous beetle, the elephant beetle and a red weevil attack coconut palms. These insects are responsible for the diminishing area under coconut. Until the villagers make an effort to destroy the breeding places by burning rubbish heaps there is not much hope of checking it. At present they do nothing.

High winds.

In some years heavy winds cause damage to the standing crops in the plains by reducing the outturns considerably. These winds come from the slopes of the Martaban hills and strike the paddy crops just when the plant is beginning to bring forth its ears of grain. The tall plants of the paddy sway from side to side the whole day long and the pollen seems to get blown away by the breeze, thus preventing the fertilization

of the ears of grain. It is said that the yield is reduced by nearly one-third, when there are high winds. The area mostly affected lies in the vicinity of Zingyaik, Palat, Paung and Kywègan. In other parts of the district no complaint has been heard on this score.

Irrigation and Protective works.

There are no Government irrigation works. Irrigation by private agency is on a small scale and is confined to the *mayin* and *pata* lands. Irrigation is carried out by diverting the water of small hill or tidal streams into the fields by means of small bunds or weirs. There are no "Ses" of any size as the *mayin* and *pata* fields are irrigated by merely letting the tidal water flow into the fields at the high tides. At other times, the water is kept stored in the canals by means of small bunds and the "khanwe" and tripod brought into use for baling water into the fields. Betel-vines and mangosteens are irrigated from wells in the gardens or by bunding hill streams. In 1903-04 about 12 square miles were irrigated, the greater part lying in the Pa-an Township, in 1929-30 the total irrigated area was 38 square miles.

No loans have been made under the Land Improvement Loans Act nor has any exemption from payment of revenue been made by District Officers on account of private irrigation or embankment works.

By far the most important works are those designed to keep out, or carry off, the surplus water, *i.e.*, defence and drainage works. There are no such works constructed and maintained by Government. Bunds along the sea-coast built by private enterprise have been successful in keeping out the salt water from the sea except in the Bilin and Kyaikto Townships where individual efforts without unity and co-operation have generally failed to produce the desired results.

Cattle.

The number of cattle according to the district return for the year 1929 is as follows :—

——	Bulls and Bullocks.	Cows.	Young stock.
Oxen ...	109,272	64,459	45,603
Buffaloes ...	29,201	21,362	13,075

Cattle-breeding is extensively practised in a haphazard fashion. No attention is paid to the improvement of stock and sires are seldom if ever selected. Compared with Upper Burma the average run of cattle in Thatôn District is poor. Wherever there are Indians there are large herds of cattle but although the mixed breed though larger in size and better in speed and appearance are not so hardy as the pure Burman or Shan breed. This cross breeding is very extensive, especially in the Hlaingbwè Township. The Shan traders yearly bring in herds *viâ* Shanywathit and Kawkareik which they drive over to the west and are sold from village to village.

Grazing-grounds.

Grazing-grounds come under two heads, those situated amidst the paddy plains on the same level as the sorrounding *kwins* and those situated on higher ground, generally along the slopes of hilly country. The latter is the only kind of land useful for grazing purposes. But many of them are dense jungle and cattle cannot penetrate them, and some of them are either laterite ridges or low scrub jungle in which there is precious little grass for the cattle to eat. The grazing grounds in the paddy plains are of little importance. They are covered with too much water during the rains to be of any use. After the ploughing operations are over, it is the general custom to send the cattle to the grazing grounds near the hills. Karen herdsmen take charge of them for a small fee and they are brought back again after the rains for threshing purposes. During the dry weather, they are either turned loose on the *kwins* or use the grazing grounds if there is any grass on them which is very rarely the case. The high lying grazing grounds near the hills are however useful for another purpose. It is often difficult to raise seedlings within the *kwin* because the nursery is either flooded or destroyed by crabs. In some cases the soil is poor and exhausted and seedlings raised on them are not vigorous enough, and permission is obtained to use the grazing grounds for making nurseries.

Other domestic animals.

There is no pony breeding. The district is supplied mainly from the Shan States. Goats are owned chiefly by the Indians. Taungthus and Karens breed pigs for the market.

CHAPTER V.

FORESTS AND MINERALS.

1. *Administration.*—The Thatôn Forest Division is with certain exceptions conterminous with the Civil District. As at present constituted its boundaries are those of Thatôn District with the following exceptions :—

(1) The portion of Hlaingbwè Township lying east of the Dawna range is part of the Thaungyin Forest Division, 236 square miles in extent.

(2) The coastal strip west of the railway from Môkpalin to Martaban is administered by the Kado and Agency Forest Division. Its area is 587 square miles.

NOTE.—Of the above the former contains teak bearing forest, but the latter consists of paddy land and tidal creeks and is administered for drift control only.

(3) The Kyundaung Reserve, a very small block north of the Kyonpagu stream and therefore in Shwegyin Township of Toungoo Civil District is included for convenience in Thatôn Forest Division. Its area is 600 acres.

Before the Forest Divisions were reorganised in 1922 the whole of the Hlaingbwè and Pa-an Townships belonged to the Thaungyin Forest Division, and the western part of Thatôn District together with Salween District formed the West Salween Forest Division with headquarters at Moulmein. In those days Thatôn was the headquarters of a Forest Subdivision, but since 1922 the Divisional Forest Officer, Thatôn Division, has had his headquarters in Thatôn itself.

The present permanent sanctioned staff consist of a Divisional Forest Officer, a gazetted Assistant for Revenue work, 6 Rangers, 13 Deputy Rangers and 51 Foresters.

The Division is split up into six Ranges as follows :—

Bilin Range, headquarters Bilin.
Thatôn Range, headquarters Thatôn.
Dondami Range, headquarters Kyowaing.
Kyonsein Range, headquarters Ihe.
Pa-an Range, headquarters Pa-an.
Hlaingbwè Range, headquarters Hlaingbwe.

Of these the last two are east of the Salween and conterminous with the two Townships of Pa-an and Hlaingbwè.

2. *Distribution and Status of Forests.*—The total area computed to be under forest in the District amounts

to 2,632 square miles of which only 304 square miles are included in reserves. The reserves are as follows :—

Range.	Reserve.	Area in square miles.	Date of reservation.
(1)	(2)	(3)	(4)
Bilin ...	Kyundaung ...	1	...
	Kyundaung Extension I.	1	1884
	Kyundaung Extension II.	2	1907
	Wetwundaung ...	5	1907
	Bilin	6	1908
Thatôn ...	Danu	18	1912
	Kalamataung ...	55	1909
	Martaban ...	6	1909
Dondami ...	Bilatkatgyi ...	19	1878
	Bilatkatgyi Extension		1910
	Onkangyi ...	14	1878
	Onkangyi Extension I		1910
	Onkangyi Extension II.		1910
	Tagelaung ...		1879
	Tagelaung Extension I.	7	1910
	Tagelaung Extension II.		1910
Kyonsein ...	Kyakatchaung ...	31	1889
	Pabein ...	9	1907
	Kyonsein ...	28	1910
Hlaingbwè ...	Hlaingbwè ...	45	1902
	Gyochaung ...	4	1908
	Melaung ...	8	19 0
Pa-an ...	Tilon	24	1910
	Kyonpago ...	11	1910
	Mitharaung ...	9	1908
	Total area of reserves	304	

No further reserves are likely to be taken up. The reserves of the District are of value chiefly for local trade. They contain much *pyinkado* and *pyinma* but except in those near the head of the Dondami river and in the Thaungyin valley there is no really valuable teak-bearing forest. Except along the hill range flanking the railway line from Theinzeik to Martaban there is ample forest left outside the reserves available for village supply. The reserves were constituted wherever areas of adequate

size were found containing forest of value or likely to be of value for trade or local supply. The balance of the area under forest has been left unreserved either because self-contained blocks with economical boundaries could not be found, or because the demands of cultivation, permanent and shifting, were found to outweigh the need for conservation. In actual character this 'unclassed forest' varies from vast hillsides—*e.g.*, the Dawna slopes—covered with forest vegetation of evergreen type but subject to rotational destruction by *taungya* cutters, to patches and strips intervening among fields and often unfit, from their soil, for any kind of cultivation.

Much of this unclassed forest bears—or has borne—trees of value to trade, but as a whole it is a decreasing asset and it is not Government's policy to preserve it as a timber repository except in a few localities where teak occurs and—in a less degree—where trees 'reserved' under the Forest Act are forbidden for free village use and worked subject to girth limits by traders holding licenses. Eventually it may be possible to entrust to village committees the management of blocks of forest in their own interests.

The question of reservation of hill forest for 'climatic' purposes or for prevention of floods has been considered and dismissed as of little importance where rainfall is so regular and where vegetation re-asserts itself with such vigour as it does in this region. In most parts of the District the distribution of forest, whether reserved or not, is such that there will always be an ample supply of forest produce for the use of local villagers up to the maximum population to be expected. The only problem in this respect concerns the string of towns and villages which extends with little intermission from near the Bilin river to Martaban, between the maritime plain and the flanking range of hills. This Range, especially near its south end, is very steep, and rises to 3,000 feet opposite Zingyaik. Its upper slopes are still heavily clothed with timber, protected by its inaccessibility. The entire Range has been reserved, solely in the interests of the local populations' vital needs, and Forest management is applied with the sole object of regulating the supply on systematic lines. For the success of this aim the co-operation both of officials and villagers is a necessity.

Forest produce—A. Timber.—The chief timber trees are teak (Tectona grandis), *pyinkado* (Xylia dolabriformis), *pyinma* (Lagerstroemia Flos Reginae), *thingan*

(Hopea odorata), *kanyin* (Dipterocarpus alatus), *in* (Dipterocarpus tuberculatus), *thitya* (Shorea obtusa), and *ingyin* Pentacme suavis).

Teak occurs scattered or in small patches in many parts of the District but is only found concentrated in the Onkangyi, Bilatkatgyi and Tagelaung Reserves in the Dondami drainage, and in the Thaungyin valley. It is worked under regular girdling schemes by long-term lessees and extracted to Thatôn and Moulmein for local conversion or sale. Extraction is cheap and easy, but the timber, except that from the Thaungyin, is below average in shape and quality though sometimes of large size. Plantations of teak have been made between 1877 to 1898 in the above mentioned reserves and are already producing a good yield from thinnings, even the poorest stems being found worth extraction as an aid to the floating of non-buoyant timbers. An area of 3,300 acres was planted, but the results do not promise to produce good timber.

East of the Salween there is but little teak except in the trans-Dawna tract, which forms part of Messrs. Steel Brothers' leased area in Thaungyin Forest Division. This area includes some rich teak forest in the Tauke and Winsaw Reserves of the Meple-Thaungyin block as well as scattered teak in the narrow unclassed strip further north. It borders on the Manglongyi forests in Siam lately worked by the Bombay Burma Trading Corporation Limited. Its timber has to be floated down the Hatgyi rapids of the Salween as single logs, most of which are collected in the rains at Mezeik, near Yinbaing in Hlaingbwè Township by a regular army of amphibious adventurers, and delivered mainly at Mibon opposite Shwegun whence it is rafted to Kado. A large number of logs however become stranded above and below the Hatgyi, and have to be re-launched in the dry season by elephants: these are caught by temporary "boomes" across the Salween near Kamawle.

Kado Revenue Station, some 8 miles above Moulmein, is the general emporium for all timber coming down the Salween, whether from Thatôn and Salween Districts or from Southern Shan States, Karenni and Northern Siam. It is the chief charge of the *Kado and Agency Forest Division* whose headquarters are at Moulmein. The depôt itself is situated just outside Thatôn District, but a large part of the coastal and river tract in the District comes under the jurisdiction of this 'non-territorial' Forest Division, and a note on it is appropriate here.

The Division includes no forests. Its work lies only in areas covered by the highest tides or river floods, and is concerned with the inspection of marks, check of the various outturns, classification, assessment and collection of royalty and other dues, sale of lapsed drift and other Government timber, and all the recording and accounts work for the whole of the outturn of timber from the Salween river, whether from Burma, Karenni, the Southern Shan States, or Northern Siam, as well as part of that from the Sittang and the whole from the Gyaing drainage and the Ataran. All timber passing down the Salween is stopped at Kado for check, and the Division also controls the drift depôt at Môkpalin on the lower Sittang.

Teak timber escaping as drift from the Sittang, and to a less degree from the Salween and Bilin, is often salved along the coast between the Salween and Sittang mouths or washed up tidal creeks towards the railway, and it is for this reason that control of the tidal plain in this region is in the hands of Kado.

The Division's jurisdiction extends up the Salween as far as the mouth of the Thaungyin, and the important operations of launching of stranded teak above and below the Hatgyi and the annual salving work already mentioned is all organised from Kado.

The Division is staffed by a Divisional Forest Officer, stationed in Moulmein, a Subdivisional Forest Officer at Kado itself, and a special expert staff of Deputy Rangers and Foresters trained in this branch of the work.

With the exception of the region north of the Yinbaing stream in the North-east, *Pyinkado* (Xylia Dolabriformis) grows in the uncultivated parts all over the District and numerous poles are found growing in "*ponzos*." Mr. Barrington writes in his Working Plan for Thatôn Division "Teak and *pyinkado* should be considered equal in this district since it is probable that *pyinkado* is the best paying crop". It is almost ubiquitous, intruding among, and ousting other species where the soil is well drained. During the years of the war of 1914—1918 the adoption of *pyinkado* for sleepers by the Indian Railways caused wholesale and most wasteful cutting round about Môkpalin and Bilin.

Pyinma (Lagerstroemia Flos Reginæ) occurs on light sandy banks of streams and is the predominant species on land inundated for several months in the year, though in these localities it yields timber poorer in quality than that growing on higher ground. Forests of young *pyinma*

occur along the low banks of streams, especially that of the Dondami.

In (Dipterocarpus tuberculatus) forms the overwood in *indaing* areas, growing almost pure. It likes soil derived from sandstone and laterite or of ferruguious tendency. Considerable quantities of *In* were exported to India *viâ* Moulmein in former years.

Along banks of streams and sometimes in depressions covered with alluvium *kanyin* (Dipterocarpus alatus) and *thingan* (Hopea odorata) occur. Small clumps of *kanyin* remain in the midst of cultivated areas south of Shanywathit, and on the inaccessible slopes of the Dawna north of Yinbaing *chaung*. Most of the *Kanyin* trees alongside roads and jungle paths suffer a good deal by travellers making huge deep cuts and setting fire to these to get the oil, which mixed with other combustible material forms the jungle torch. *Thingan* is valued as the best timber for making boats.

Thitya (Shorea obtusa) and *ingyin* (Pentacme suavis) grow on the older rocks in Tilon Reserve, and in Kyonsein. In the same areas, as also in Melaung and Mitharaung, *thitsi* (Melanorrhoea usit ta) is found. It grows scattered all over these *Indaing* regions. *thitsi* tapping is carried on in the unclassed forests between the Railway line and the ridge to the east of it, and in Pa-an Township.

Minor Forest Produce.—The most important articles of minor forest produce are, *thitsi*, Bat's guano, Cardamons, Dammer, Bamboo, Canes and "Inpet". The first four of these are sold to a mon polist for a period of three years. Great quantities of bamboo are extracted for structural and rafting purposes. In some places where it is possible bamboo rafts are brought up again from Moulmein with the tide for use as floating material a second time. *Inpet* (*in* leaves) is extensively used for roofing and walling purposes wherever it is available; it is more popular than *thetke* since it lasts longer and does not catch fire so readily. In 1930-31, Rs. 4,533 was realised as revenue from the above minor forest produce.

Bamboos.—The most important bamboos are *wabo* (Dendrocalamus giganteus), *kyathaung* (Bambusa polymorpha), *tinwa* (Cephalostachyum pergracile), *wapyu* (Dendrocalamus membranaceus), *thaik* (Bambusa tulda), *wagok* or *wanwe* (Oxytenanthera albo-ciliata), *myin* (Dendrocalamus strictus), *kyakat* (Bambusa arundinacea) and *tabindaing*. Except on the inaccessible slopes of the Dawna in the north-east *wabo* is rarely found growing wild. Cl ı ɤ ȷ :are seen carefully fenced round in Karen

villages. Next in importance is the *Kyathaung*, which grows over considerable areas in the north-west near Zibyaung along the Bilin valley near Wingale and to the west of Bilakatgyi Reserve above Ta-u-khi. The Karen builds his hut from the roof downwards, entirely with one or the other of these two species. The graceful *tabindaing* grows in patches on the Kyaiktiyo ridge, and on the slopes above Ta-u-khi. The creeping *wanwe*, commonly found growing under *in* of the *indaing* areas, is a serious hindrance to *in* regeneration. *Thaikwa* and *tinwa* are much in demand for making mats and basket work. *Myinwa* is strong, straight, heavy and sometimes almost solid, and is very useful for building and furniture making.

Minerals.—*tin* occurs on the Kalamataung to the east of Zingyaik and Paung, where there were four mines which were worked only during the years of the tin "boom". To the east of Bambwegon lead mining is carried on, but on a small scale only. Kaolin of a fairly good quality was worked for about a year, near Yinnyein. Near this place and in the neighbourhood of Taungzun, Taunggale, Kyaikto and Môkpalin are quarries producing excellent granite road metal. The Government Quarry at Môkpalin, carried on with convict labour, supply most of the metal for the roadway of Lower Burma and also railway ballast. Laterite blocks of excellent quality are quarried near Thatôn, Kyaikto and Môkpalin. According to reports of local Karens, Mica, Copper and Lead are to be found at or near the Mizaing hill.

The District is well supplied with limestone outcrops and considerable quantities of lime are burnt and exported from Zimmathwe, Kyettuywethaung and Duyinzeik.

CHAPTER VI.

OCCUPATIONS AND TRADE.

The majority of the population of the district is dependent on agriculture. At the last census (1921) 76 per cent of the total population proved to be agriculturists, *i.e.*, directly depended on agriculture for a living, the percentage for 1911 and 1311 were 74 and 77 respectively. About one-seventh of the agricultural population is supported by *taungya* or shifting cultivation. Except in the densely populated plains of the Bilin and Thatôn

Occupations. Agriculture.

Townships, it is unusual to find a cultivator who has no subsidiary occupation of a non-agricultural character. In most years he is engaged in some outside labour to supplement his income from agriculture. The remoter the tract the more he has to devote his extra time to other work in order to eke out a living. In the poor tracts where holdings are small and families large the cultivator is left with next to nothing after paying the land revenue and capitation-tax.

Non-agricultural. The following are the principal non-agricultural occupations given at the last census; the figures shown in brackets indicate the number in the whole district: Charcoal-burners (1,055); Cattle and buffalo breeders (308); Sheep, goat and pig breeders (675); Herdsmen, sheperds and goatherds (1,269); Cotton-sizing and weaving (2, 88); Sawyers (1,620); Carpenters, turners and joiners (1,806); Potters, earthenware makers (699); Lime-burners (1,247); Jewellers and workers in gold silver and other precious metals (2,021); Boatmen and towmen (2,431); Shopkeepers and general storekeepers (20,194).

The average cultivator has to devote his attention to some other subsidiary occupation such as work in the forests, river transport work, making of *In* leaf roofing, keeping small teashops, bazaar-selling, lime and charcoal burning, pig, duck and goat breeding, making of wooden sandals and rain helmets (Khamauks), stone and laterite quarrying, cooly work on the roads or in rubber estates or carting paddy during the off season.

A short account is given below of a few of the more important non-agricultural work in the district.

Charcoal Burning. The charcoal industry is an important one. Most of the burners come from the right bank of the Donthami in the Thatôn Subdivision and their sphere of operations is the Hlaingbwe Township. Large quantities of charcoal are made at Kaso, Patkyaw, Kwanta, Pauklauk and Naunggayalwe. The operations are also carried out on a small scale at Duyinzeik and Zimmathwe and the product is sold mostly locally to blacksmiths and others. Most of the coal from Hlaingbwe Township is graded and sent to Martaban for the Rangoon Market. *Taukkyan*, *Yindaik* and *Panga* make the best charcoal so the life of the industry depends largely on what steps the Forest Department take in conserving these trees. The trade is entirely in the hands of the Indians, although the actual burners are usually Burmans.

Lime-burning. This gives employment to a considerable number of people. It is burnt at several villages along the Donthami and Salween. As both the stone and firewood to burn it

have to be carted for some miles the margin of profit is small. The kilns are prepared in November as soon as the rains cease. The uniform size of a kiln is about six feet in diameter. Each kiln is bricked in and fenced with bamboo matting and it lasts from two to three years. The stone is quarried during the entire rainy season at the limestone hills of Kawgun, Kamar, etc., in Pa-an Subdivision. The fuel is collected in October from the jungles in the neighbourhood and is usually sold at eight annas per cart but most of the lime-burners, however, collect the wood themselves. The lime is burnt only in the dry weather and each burning takes five days from the time the stone is put into the kiln till it is spread on the "talins" to cool and slake. The outturn at each burning is 100 bags. Each bag holds five kerosine oil tins and weigh 40 viss. The lime is taken to Moulmein by boat and is bought up mostly by Chinese traders who make some profit by giving out advances of money during the rains, the usual rate being Rs. 20 for every 100 bags of lime. The ordinary rate, however is Rs. 28 per 100 bags on the river bank.

Rubber. The growing of rubber is practically an innovation since the last settlement. Much rubber is grown within the district. There are large estates in Pa-an Subdivision but they are to be found mostly along the Thatôn Duyinzeik Road and near Kyaikkaw on the Thatôn-Bilin Road. There are several other smaller estate scattered about in Kyaikto, Bilin and Thatôn Townships. There estates give employment to a small number of people in collecting the latex and in weeding during the dry months of the year.

Stone-quarrying. This offers employment to a large number of people. Indian labour is chiefly employed. The largest quarry is the one near Katun which is worked by Mr. Wali Mohamed of Rangoon. Next in size is the one at Taungzun, worked by Mr. Osman Musti Khan, who owns a rubber estate at Mayangon. There are several smaller quarries at Martaban, Yinnyein and Aungsaing.

Three miles east of Môkpalin there is a large Government quarry worked by convict labour. About 2,200 prisoners are usually employed on this work. Besides stone metals, laterite is quarried on a considerable scale near the villages of Kyaikkatha and Boyagyi.

Motor transport. The latest occupation is motor bus business which is still in its infancy. They generally ply along the Public Works Department roads. During the months of February, March and April there is scarcely anywhere these buses cannot go, along cart-tracks or through paddy fields.

Manufactures. By far the greater part of the population being engaged in agriculture and cattle-breeding, manufactures may be said to be almost non-existent.

Salt. Salt is made in the seaboard townships on a small scale. Th s industry is not flourshi g as it is not very profitable. The salt is sold locally at Rs. 90 to Rs. 100 per 1,000 viss.

Fishing and fish-curing. In the littoral and riverine villages fishing and fish-curing afford occupation for a considerable section of the community.

Mat making. The village of Hlaingbwe enjoys some celebrity for the pretty mats which it produces.

Pottery. Tiles for roofing and a variety of water-pots are made at and near Zathabyin on the Gyaing. These are paddled by boats and carts all over the Pa-an Subdivision. The earth is black and of the consistency of heavy clay and is brought from Zathabyin Chaungbya, three or four miles from Zathabyin and sand from the Gyaing River opposite Kawlamu. Men women and children are engaged in pottery work during the dry season. It is a domestic industry and hired labour is rarely employed. The potters are all Talaings. The clay, pounded into mud and kneaded with sand in the proportion of 2 to 1, is trampled on *kyu* mats and kneaded afterwards by hand, all foreign substances are removed and it is then made into balls of suitable size. A ball of prepared clay, a wheel, a wet rag and a string are all that is required by a skilful potter. A new made pot is kept in the shade for two days to dry, it is then beaten into proper shape by a mallet (ထဂင်ရိုက်) against an earthenware mould held inside it (ထက်ခု) and is ornamented by figured and carved mallets before being put away to get thoroughly dry. The pot is ready for baking. The work at this stage is done by women and girls sitting in the shade of their houses and working till late at night. The youths of the village find this an excellent opportunity for courting as the workers cannot put on airs lest a rejected swain take his revenge on the pots. About 600 to 800 pots are baked in a kiln at one time. The kiln consists of two square brick walls one contained inside other, the wall measures 6 cubits square and 2 cubits high, the inner wall is only 1 cubit high and is at about 14 inches distance from the outer wall. The space between the walls is the hearth which is fed from four large holes at the corners of the outer wall, the heat passing through numerous open spaces in the inner wall. The pots are heaped up mouth downward in the kiln to a height of 6 cubits, the whole heap is covered with straw and clay before being fired. The firing is done by men

only and great experience is required to bake the pots exactly right; there should not be more than 50 broken pots in a kiln of 600 to 800.

Altogether over 2,000 people are employed in the village in the manufacture of pots. The materials required are clay, coarse sand, straw, firewood and bricks. The first three are practically free; firewood costs Re 1 per cart and three carts are required to burn one kiln; bricks costs Rs. 7-8-0 per 1,000 in a kiln and will last for years. A man and wife can bake two kilns per season; the cost of constructing a kiln works out to about Rs 10 and the product if sold wholesale fetches about Rs. 30. The pots are however nearly always sold retail at prices ranging from one pice for a small rice or curry pot to 6 or 8 annas for a large pot or Pegu jar; the value of a kiln thus sold is Rs. 50 to Rs 60. A great deal of petty bartering is carried on among the neighbouring villages in these pots.

When the pottery season is over the women begin weaving, and Rs. 10 per month can be earned by weaving cotton blankets and *longyis*.

Other industries. There are numerous other industries carried on in the district to supply local needs, such as cart-making, carpentery, *in* leaf and *dhani* thatch-making, etc., but these are common in many parts of the country and call for no special mention.

Factory Industry. Small rice mills are to be found scattered all over the district at many railway stations and riverine villages. There are also a few saw mills. The rice and saw mills are of course engaged in dealing with the timber and paddy produced in the district.

A few rubber factories are built on the large rubber estates and there is a stone metal factory at Katun owned by Mr. Wali Mohamed of Rangoon.

Trade. Export. The chief export is paddy. The bulk of the produce is taken to Moulmein by boat. The rest is bought up by small rice millers along the railway line and then sent to Moulmein as milled rice. Parboiling of rice is done on a small scale in some of the small mills for export to southern India. Near Môkpalin and Kyaikkatha the paddy is sent to Rangoon by rail. South of Kyaikto Township the paddy was formerly sent to Rangoon but owing to the freight to Moulmein being lower and to more buyers from there, the bulk of the produce is now taken there either by rail or by boat. Teak timber and firewood are sent out of the district; but with the exception of lime, stone metal, laterite and a small quantity of rubber, Thatôn has

Imports. Barring the usual goods and provisions of European, Chinese or Japanese manufacture there are no other imports of importance. Cattle and ponies are imported from the Shan States. In the dry weather Shan herds of cattle and ponies come through Kawkareik and Shanywathit and by easy stages wend their way across to the west. At Shanywathit there is a Veterinary Assistant to check the introduction of cattle diseases. Most of the ponies find their way to Moulmein.

CHAPTER VII.

MEANS OF COMMUNICATION.

Water-ways. Although the Thatôn District is bounded on the west by the sea, the coast line is composed of mud flats, the streams leading to it are tidal with shallow mouths and there is no port of any sort for sea-going vessels. In the interior, communications by waterway are good. The Salween flowing from north to south is navigable by the steamers of the Irrawaddy Flotilla Company as far up as Shwegun, and from there by motor boats and small launches to Kamamaung just outside the district boundary. The Gyaing, flowing from east to west along the southern boundary of the district separates the Pa-an Subdivision from the Amherst District, is also served by the Irrawaddy Flotilla Company. The Donthami, the chief tributary of the Salween, which it joins at Nathmaw, and the Hlaingbwè *chaung*, the chief tributary of the Gyaing, are also both navigable for small launches. In addition to these there are many creeks navigable by country boats for long distances which serve to connect the inhabitants of the interior with the launch services.

A large quantity of the paddy grown west of the railway line is exported by the country boats to Moulmein *viâ* the numerous tidal creeks along the coast. All the larger villages of the district are, as might be expected, situated on the waterways or along the railway.

Railways. A single line of the Burma Railways runs through the district and connects at Pegu with the main Rangoon-Mandalay line. In addition to a through mixed train from and to Rangoon every morningand evening there is a local running between Môkpalin and Martaban. The latter stops at all stations, whereas the through trains stops only at the more important places. The following is a list of the railway stations, the number in brackets denoting miles from Rangoon, the nearest whole mile in each case being

given :—Môkpalin (81), Kyaikkatha (87), Boyagyi (92), Kyaikto (95), Mayangon (101), Taungzun (106), Anaingpun (110), Hninpalè (113), Donwun (118), Theinzeik (123), Naungbo (126), Naunggala (130), Thatôn (134), Aungsaing (138), Yinnyein (143), Katun (147), Zingyaik (150), Paung (155), Kywègyan (158), Gangaw (164), Mart ban (169).

The Thatôn District is fortunate in being comparatively well supplied with roads. The most important are those from Kyaikto to Martaban and from Thatôn to Hlaingbwè. The Kyaikto-Martaban Road running almost parallel with the railway is 83 miles in length. It is metalled throughout and most of the temporary bridges have been replaced by masonry ones. With the opening of the Bilin Bridge in 1928 29 Bilin is becoming more of a back water than ever, and now that taxis can run right through from Kyaikto to Martaban, the railway's passenger traffic is said to have been reduced. The approximate yearly cost of maintenance per mile for this road is Rs. 1,806. The survey for an extension from Kyaikto to the Sittang River is in progress, the alignment being *viâ* Kinmunsakhan and the foot hills to Okpo on the Sittang. **Roads.**

The Thatôn-Hlaingbwè Road is metalled as far as Duyinzeik on the Donthami (a little over 9 miles), but from there to Pa-an (15 miles) and from Pa-an to Hlaingbwè (23 miles) it is surfaced with laterite. This road is bridged and drained throughout. The bridges in the metalled portion are of masonry, but except for the masonry bridge over the Hlaingbwè *chaung*, the other bridges are of timber. The annual cost of maintenance per mile is given by the Public Works Department as follows :—Thatôn-Duyinzeik is Rs 2,289, Duyinzeik-Pa-an Rs. 2,100, and Pa-an-Hlaingbwè Rs. 2,400.

The above roads are maintained from Provincial Funds. The Donthami and Salween are crossed by ferries for which the District Council is responsible.

Other sufaced roads of importance are those from Pa-an to Naunglon (11½ miles), Hlaingbwè to Shwegon (14⅜ miles), Hlaingbwè to Paingkyon (15 miles) and Bilin to Taungzun (10 miles, of which 9 miles are surfaced). In Pagat, Paung, Pa-an, Hlaingbwè, Bilin, Kyaikkaw, Theinzeik, Winpadaw, Kawkadut, Kyaikkatha, Sittang are short stretches of road maintained by the District Council, also railway station approaches at Môkpalin, Kywègyan, Zingyaik, Katun, Yinnyein, Aungsaing, Naunggala, Naungbo, Theinzeik and Donwun. Two unsurfaced roads are maintained by the District

Council. Yinnyein to Kyettuywethaung (12½ miles) and from Martaban to Kyauksarit (7½ miles). They are supposed to be bridged and drained throughout but many of the bridges are in a bad state of repair. The District Council has decided to extend the Pa-an-Naunglon Road to the Hlaingbwè *chaung viâ* Eindè, Lunnya, Kyonsauk and Gyaing, and earthwork has been done as far as Eindè this year.

The District Council have recently engaged their own engineer who assumed charge of the district roads from the 1st April 1930 but not of the bungalows along them. There are a number of cart tracks kept open by the villagers that can be used for motor cars but they are not practicable in the rains.

Ferries. The Kyaikto Township has four ferries, three of which are across the Sittang River and one across the Malawgyaung Creek. There are four ferries across the Bilin River at Zokkali, Donwun, Bilin and Natkyizeik respectively. The Donthami River may be crossed by ferry at no less than eight and the Salween at five places. All these are auctioned annually by the District Council but many of them however are unimportant and limited to a single country boat or dug-out. The most important, and hence the most lucrative, ferries are those at Duvinzeik on the Donthami and from Kuzeik to Pa-an on the Salween. The price paid for those is in the neighbourhood of Rs. 5,000 apiece per annum and this is a good indication of the volume of traffic that passes between Thatôn and Pa-an. In addition to boats for passengers there is a raft at each capable of taking cars, carts and cattle. The Bilin Ferry now that the bridge across the Bilin *chaung* is completed is no longer important.

Cart and boat hire. The latest revised rates of transport from the Thatôn District, other than for the towns of Thatôn and Kyaikto, are to be found in Notification No. 185 from the Commissioner, Tenasserim Division, dated Moulmein, the 30th July 1924.

Cart hire (ordinary), 4 annas per mile subject to the following minima :—

(1) To any Railway Station except Thatôn, eight annas.
(2) To Thatôn Railway Station, ten annas.
(3) Other journeys, twelve annas.
(1) Cart hire (special) for journeys in the Hlaingbwè Township not included in the table of rates in clause (3) if taken over 12 miles and discharged —half rates for return journey.

(2) For halts on any tour, Rs. 1/4 per day.

(3) For journeys specified below :—

Station			Cart hire.	
From.	To.	Distance.	Dry weather.	Dry weather.
		Miles.	Rs. A. P.	Rs. A. P.
Thatôn ...	Bilin ...	24½	7 0 0	9 0 0
Do.	Kyaikkaw ...	12	3 0 0	3 8 0
Do.	Paung ...	22½	5 0 0	6 0 0
Do.	Duyinzeik ...	9	2 0 0	2 0 0
Duyinzeik ...	Pa-an ..	16	3 0 0	4 0 0
Thatôn ...	Yinnyein ...	9½	2 0 0	2 0 0
Hninpalè ...	Bilin ...	3½	1 0 0	1 8 0
Bilin ...	Kyaikto ...	20½	6 0 0	8 0 0
Taungzun ...	Kawkadut	3	1 0 0	1 8 0
Mökpalin ...	Sittang ...	2	1 0 0	1 0 0
Shwegun ...	Hlaingbwè ...	14½	3 0 0	4 0 0
Tilon ...	Do.	10½	2 8 0	3 0 0
Do.	Pa-an ...	12½	3 0 0	3 8 0
Pa-an ...	Naunglon ...	11	2 8 0	3 0 0
Tilon ...	Auk-Paingkyon	15	3 0 0	4 0 0
Kyaikto ...	Kinmunsakhan	8	2 8 0	3 0 0

The rates of boat hire are as follows:—

(1) Large boat with three men Rs. 3 per day. Sampan one rupee per day, if taken for several days and return journey paid for.

(2) Large boat with three man, 4 annas per mile, and sampan 1½ annas per mile, if taken on a journey and discharged at the end, subject to a minimum of half a day's pay under clause (1).

(3) For journeys specified below :—

Station.			Boat hire.	
From.	To.	Distance.	Rate.	Class.
		Miles.	Rs. A. P.	
Kywègyan ...	Wèpatan ...	14	4 0 0	Large boat with three men.
Yinnyein ...	Bainglaung ...	10	3 0 0	Do.
Oktada ...	Do.	9	2 8 0	Do.
Kyaikto ...	Kawtun ...	2½	0 8 0	Sampan
Do.	Kyaikkatha ...	7	1 12 0	Do.

As a matter of fact there is usually argument over these rates. The boats are nearly all owned by Indians who delight in haggling and whatever the price fixed they would endeavour to squeeze more on principle. Country boats in the form of dugouts are procurable on nearly all streams but they cannot be recommended. They invariably leak, to an European they wobble terribly and offer the minimum of sitting space and no protection from the sun. Sampans can be hired at the more important villages at which launches halt *e.g.*, at Gyaing Village.

Taxi hire. The taxi trade is growing steadily. Although the taxis plying seem to be the oldest in Burma they seem to satisfy the community they serve and are a standing testimonial to the Ford and Chevrolet organisations. No other cars could possibly stand up to the rough usage and little attention they get. In the dry weather they penetrate to the most out-of-the-way villages. The fixed rates are one anna per mile per person on all roads except on the Martaban-Paung-Thatôn-Kyaikkaw-Kamasaing Road where the rate is nine pies per mile per person. As a matter of fact these rates owing to competition are often reduced.

Rest houses. The district is well supplied with bungalows except on the east of the Hlaingbwè Township where there are no good roads. In Thatôn there is a Circuit House belonging to the Civil Department of the Deputy Commissioner as well as a Dâk Bungalow belonging to the Public Works Department. Other Public Works Department Bungalows are to be found at Môkpalin, Kyaikto, Bilin, Hninpalè, Kamasaing, Theinzeik, Yinnyein, Paung, Gangaw, Martaban, Duyinzeik, Asat In, Pa-an, Tilon and Hlaingbwè. They are all furnished with a minimum of heavy furniture and a certain amount of crockery. They are supplemented by bungalows belonging to the District Council, but maintained by the Public Works Department, at Shwegun, Pagat, Natmaw and Tonaing on the Salween, Kyettuywethaung on the Donthami, Zathabyin on the Gyaing, Kyonpa, Paingkyon, Naunglon, Ahlat, Kawkadut, Pauktaw, Yinon, and Natgyi. The amount of heavy furniture in these is less than in the bungalows belonging to the Public Works Department and the crockery is usually an assortment of odds and ends that have seen better days. There is a Port Trust bungalow at Zingyaik and Forest Department bungalows at Peinnèdaw, Wutkyi and Ehe, also a Civil Department bungalow at Thabyechaung, all of which are usually available for the use of the ordinary traveller. *Zayats* are numerous in the more thickly populated parts of the district, as elsewhere in Burma, but the universal rule of

having to remove one's footwear before entering diminishes their utility as far as the European traveller is concerned. As one leaves the more settled and prosperous parts communications become worse, villages farther apart and tents a necessity.

There are Post and Telegraph Offices at Bilin, Hlaingbwè, Kyaikto, Martaban, Môkpalin, Môkpalin Quarries, Pa-an, Paung, Shwegun, Taungzun, Thatôn and Theinzeik. There are Post Offices but no Telegraph offices at Thatôn Bazaar, Yinnyein, Wèpatan, Zathapyin, Mayangon, Sittang, Naunglon, Kywègyan, Katun, Zingyaik and Thegon. Of these Hlaingbwè, Sittang, Naunglon and Thegon are served by village postmen or runners, the rest are served either by the railway or Irrawaddy Flotilla Company. Bilin is four miles from Hninpalè Railway Station and there is a mail motor car service between the two places. **Post and Telegraphs.**

Postal facilities are extended to the public in rural areas by village postmen attached to most of the above named Post offices. These village postmen have fixed beats and visit the surrounding villages on certain days. They deliver postal articles and take back letters from the village letter boxes, but speaking generally the Postal Department is very behind the times as runners are still employed on roads where there is a regular and constant motor traffic, *e.g.*, Shwegun to Hlaingbwè (14 miles) and Pa-an to Naunglon ($11\frac{1}{2}$ miles).

CHAPTER VIII.

FAMINE.

Although the copious rainfall and riverine inundation provide most of the moisture required, frequently the last rains are insufficient which prevents the grain from filling out and the crop is light. This is especially to be found in the Pa-an Subdivision, which, from the undulating nature of the country, and the large flooded areas that can only be planted late, needs the ripening showers more than the flat plain west of the railway line where the water lies better. It is in the years of deficient late rains that the insect pest is most common and in 1929 it was found necessary to issue in some places money for *wunsa* at the end of the rains. Local scarcity may occur owing to overflooding or failure of the late rains, but these calamities cannot affect both high and low lands equally adversely at the same time, and crop failure on any considerable scale is unknown, therefore famine in the sense in which it is understood in India or the dry zone districts of Upper **Famine.**

Burma The average outturn of crops for the year 1919-20 to 1928-29, taking 100 to represent a normal crop, was 85 with variations from 65 in 1920-21 to 99 in 1921-22.

CHAPTER IX.

GENERAL ADMINISTRATION.

General Administration. In 1866 Thatôn Township was added to the Amherst District together with Pagat and Martaban Townships. These were later incoporated in the Shwegyin District, and it was not until 1895 that Thatôn became a district headquarters. The resident head of the district is the Deputy Commissioner, as elsewhere in Burma. His headquarters are in Thatôn. The following is a list of Deputy Commissioners of Thatôn from 1917 onwards.

(1) D. F. Chalmers, Esq., I.C.S., from 2nd January 1917.
(2) U Kyaw Dun, K.S.M., from 8th April 1918.
(3) W. S. Morrison, Esq., M.A., I.C.S., from 15th March 1919.
(4) U Swe Zan Aung, B.A., A.T.M., from 1st July 1920.
(5) D. F. Chalmers, Esq., I.C.S., from 12th July 1920.
(6) U Swe Zan Aung, B.A., A.T.M., from 28th February 1922.
(7) H. G. Wilkie, Esq., I.C.S., from 12th March 1924.
(8) J. K. Stanford, Esq., M.C., M.A., I.C.S., from 5th April 1925.
(9) F. Fisher, Esq., B.A., LL.B., I.C.S., from 30th June 1925.
(10) J. A. Stewart, Esq., M.C., M.A., I.C.S., from 6th February 1926.
(11) M. Slade, Esq., I.C.S., from 8th March 1927.
(12) Major. F. L. Roberts, I.A., from 12th July 1927.
(13) R. P. Abigail, Esq., I.C.S., from 20th March 1928.
(14) Major. F. L. Roberts, I.A., from 4th April 1928.
(15) Lt.-Col. H. P. M. Lord, I.A., from 28th March 1929.

Sub-divisions. The district is divided for administrative purposes into the subdivisions, *viz.* Thatôn, Kyaikto and Pa-an, these places being the headquarters of the respective Subdivisional Officers.

There are at present six townships in the district. Of these Thatôn and Paung form the Thatôn Subdivision, Kyaikto and Bilin the Kyaikto subdivision, and Pa-an and Hlaingbwè the Pa-an Subdivision. Each township is in charge of a Myoôk. The district is thus administered by a Deputy Commissioner invested with general, revenue and judicial powers, assisted by three Subdivisional Officers and six Township Officers all invested with similar, but inferior powers. There is also a Sessions Judge in charge of the department of Civil Justice, to whom the Subdivisional Officers and Township Officers who exercise civil judicial powers are subordinate in their capacity of civil judges. **Townships.**

Since 1923, the district has had its own District Court with headquarters at Thatôn. The three subdivisions of Thatôn, Kyaikto and Pa-an are in charge of a single Judge who acts as Additional District Judge and sits permanently at Thatôn. In each subdivision, there are two Township Courts. They are Hlaingbwè and Pa-an Township Courts in Pa-an Subdivision, Thatôn and Paung in Thatôn Subdivision and Bilin and Kyaikto in Kyaikto Subdivision. With the exception of Hlaingbwè Township, the other five Townships each have in addition a Township Judge of their own. In Hlaingbwè, the Township Officer acts as Township Judge in addition to his own duties. In other Townships the Township Judges act also as Additional Magistrates. Previous to June 1930, the Township Judge of Thatôn was also Judge of the Township Court of Paung, but the litigants from Paung Township were given the option of filing their cases either in the Court of the Additional Magistrate at Paung or at the Township Court of Thatôn. Since then, however, the Additional Magistrate's Court of Paung has been made into a regular Township Court, as in other Townships. **Judicial Administration, Civil.**

The jurisdiction of the Principal Civil Court, *i.e.*, the District Court in respect of the value in both original suits and appeals is unlimited but the Subdivisional Court has jurisdiction up to Rs. 5,000 for original suits and the Township Courts have jurisdiction up to Rs. 1,000. With the exception of the Township Judge, Hlaingbwè, all the other Township Judges are invested with Small Cause Powers up to Rs. 100. The presiding Judge of the Subdivisional Court is also an Additional District Judge and as such he is empowered to take up any Original Civil Suits, Miscellaneous and Execution cases that are made over to him by the District Judge for trial.

Though some of the Headmen are invested with Special Powers to try Civil Suits, litigants prefer to have their claims adjudicated in the Township Courts.

Each of the Townships has a process-serving establishment under its control for servic of *subpœna* with a Bailiff to supervise its function.

The volume of litigation shown in the attached table, gives employment to a Bar of considerable size. There are 70 legal practitioners licensed in the District, of whom, three are Barristers-at-Law, two are Advocates, nine are High Grade Pleaders and 54 Lower Grade Pleaders. Of these 42 find their employment in Thatôn. All those practising in other part of the Distri t are pleaders of the Lower Grade.

The following is a table showing the average number of Civil Regular cases in each grade of Court and the average of value per case from the years 1923 to 1929:—

		Number of cases.	Average value.
			Rs.
District Court	...	19	17,587
Subdivisional Courts	...	89	2,019
Township Courts	...	1,247	246
Small Cause Courts	...	631	54

Registration.

The Deputy Commissioner is the Registrar of the district. The Thatôn office is temporarily in the charge of a joint Sub-Registrar, a re-employed pensioner who held the post from 1917—1925. There are Sub-Registrars at Paung, Pa-an, Hlaingbwè and Kyaikto. The necessary qualifications for a Sub-Registrar are that he should be in receipt of either a military or civil pension from Government, be under the age of 65, of good health and acquainted with English. The amount of business tends to increase slightly as regards immoveable property. The following figures for the Thatôn District were extracted from the triennial reports of the Registration Department :—

Year.		Number of documents registered.	Value of documents.	Fees.
			Rs.	Rs.
1917-19	...	2,667	28,42,346	6,743
1920-22	..	3,154	49,26,565	14,104
1923-25	...	3,377	72,74,736	15,815
1926-28	...	3,299	54,90,108	15,601
1929-30	...	3,285	47,22,196	14,600

Criminal justice. Criminal justice in Burmese times was administered by the Martaban *Myowun* and his subordinates. Under the present system the Deputy Commissioner and his Sub-divisional and Township Officers all exercise magisterial powers within the limits of their respecteive charges. They are assisted by Additional Magistrates of whom in 1930 there were seven in Thatôn, one of whom also filled the post of Headquarters Magistrate, one in Kyaikto, two at Pa-an, two at Paung and one at Bilin. Appeals from convictions by magistrates with second and third class powers lies to the District Magistrate, appeals from convictions by magistrates with first class powers to the Sessions Judge.

Petty cases are dealt with by benches of Honorary Magistrates. These sit at Kyaikto, Thatôn, Paung and Pa-an. All headmen of villages exercise petty criminal powers, in the case of the head village in a *thugyi* charge with the help of the village Committee, in the case of outlying hamlets singly. A few *thugyi's* are invested with higher powers under the Village Act and can inflict punishments up to one month's imprisonment or a fine of fifty rupees. The limit of punishment that a *thugyi* not so invested may give is five rupees. Fines imposed by Village Committees, special powered headmen and village headmen in 1929 amounted respectively to Rs. 1,930, Rs. 564 and Rs. 1,079.—

Appeals from the orders of a village committee in civil cases lies to the Township Officer, in criminal cases to the Subdivisional Officer.

Crime and Police. The strength of the Police force in the Thatôn District for the years 1910, 1920 and 1930 are shown in the subjoined table.

	1910.	1920.	1930.
District Superintendents ...	1	1	1
Assistant or Deputy Superintendents.	3	3	3
Inspectors	4	5	5
Sub-Inspectors	31	40	54
Station Writers and Head Constables.	54	117	37
Constables	339	249	240
Reserve for sick, leave and training.	58	61	50
Military Police	170	190	135
Number of Police Stations ...	18	19	10

A punitive police force consisting of one Sub-Inspector, one Head Constable and ten Police Constables were

quartered on Wegyi Village in the Pa-an Police Station jurisdiction from June to December 1917 for the murder of Sub-Inspectors. Frontier patrols were started about the year 1925 in the open season on the closing down of the Paingkyon Police Station. The headquarters of the patrols on the Siamese border are at Shanywathit, Takara and Tale. The first is an all-the-year-round patrol, the latter two are only posted for the open season. A patrol for the Shwegyin-Papun border is posted during the open season at Wingale.

A table of violent crimes for the last twenty years is shown below :—

Years.			Number of violent crimes.
1910	...	...	77
1911	...	...	60
1912	...	...	53
1913	...	...	57
1914	...	...	50
1915	...	...	67
1916	...	...	56
1917	...	..	51
1918	...	...	53
1919	...	...	77
1920	...	...	90
1921	...	...	82
1922	...	...	97
1923	..	...	103
1924	...	...	147
1925	...	...	120
1926	...	...	84
1927	...	...	88
1928	...	...	81
1929	...	...	90

Due to the result of the Police Inquiry Committee in 1923 Police Stations at the following places were closed down, Kadaik, Pagat, Ehe, Naunglon, Zathabyin, Shanywathit, Shwegun, Paingkyon and Pata.

Jail. Information as to when or why the Thatôn Jail came to be built is not obtainable. It was prior to being taken over by the Prison Department in 1921, and classified as a subsidiary jail. It has nominally accomodation 50 for prisoner but the average population for the last five years is 52. It is used chiefly for the detention of undertrial prisoners and the teaching of trades is not undertaken. The staff consists of one Jailor, one Head Warder and ten Warders. The total cost of maintenance in 1929 was Rs. 13,078. The jail is classified as a fifth class one.

Public Works Department. The Thatôn Division which had been abolished before the War was reconstituted from the 22nd June 1923 with three Public Works Department Subdivisions (Thatôn,

Kyaikto and Papun) with headquarters at Moulmein, but from the 18th May 1927 the headquarters were transferred to Thatôn. From the 1st May 1925 the Pa-an Public Works Department Subdivision, which formerly belonged to the Amherst Division, was added to the Thatôn Division. It was however abolished in October 1928 and a temporary Mokpalin Camp Jail Subdivision with headquarters at Môkpalin was constituted the same month. This was closed down at the end of September 1929. The jurisdiction of the Thatôn Division therefore comprises two complete districts, *viz*, Thatôn and Salween.

The following major works have been carried out since formation of the Division:—District and Sessions Court, Thatôn ; District and Sessions Judge's Quarters, Thatôn : Divisional Forest Office, Thaton ; Divisional Forest Officer's Quarters, Thatôn ; Township Officer's Court, Pa-an ; Anglo-Vernacular Middle School, Pa-an, and a masonry bridge across the Bilin River. The road from Kyaikto to Okpo is now under survey and the present scheme is to cross the Sittang River at Okpo by a combined rail and road bridge.

District Cess Fund.

The District Cess Fund constitutes a fourth local fund in the district, but can hardly be considered a form of local Self-Government. It is administered by the Deputy Commissioner in those village-tracts excluded by Schedule I (Section 3) from the operations of the Burma Rural Self-Government Act of 1921. It contributes to the cost of the District Council vaccinators and the Veterinary Assistants and pays for the salaries of those school teachers employed in the excluded areas.

Ecclesiastical.

The English church was built with money raised by voluntary subscriptions and consecrated by the Bishop of Rangoon in 1910. There has never been a resident clergyman and the Chaplain of Thatôn is either the missionary in charge of St. Augustine's S.P.G., Moulmein or the Chaplain of St. Matthew's, Moulmein. The upkeep of the church is maintained entirely by local subscriptions.

Burmese services are held weekly and English and Tamil services monthly. A Burmese catechist, maintained by St. Augustine's Mission, Moulmein, is permanently stationed at Thatôn. He is also the care-taker of the church.

There is a small English cemetery north of the Civil Lines constructed in 1904.

CHAPTER X.

Revenue Administration.

In Burmese times.

Nothing definite is known of the manner in which the land revenue was collected in Burmese times. Mr Gaitskell in his report of 1892-94, however, mentions that according to an old history obtained by one of his Assistant Settlement Officers, the tax was 25 baskets per plough.

Revenue Administration in Lower Burma after annexation.

After the British occupation of Lower Burma, the land tax was farmed to *thugyis* and the revenue was paid by them in lump sums. In 1827-28 *thugyis* were appointed on monthly pay and from 1828-29 the tax on paddy land was calculated at 20 per cent of the outturn, the market value being fixed at Rs. 40 per 100 baskets. The outturn was calculated at 100 baskets for a pair of buffaloes 25 baskets per extra farm labourer and 5 baskets per odd buffalo employed. This tax was said to have produced a large increase in the revenue. Garden produce was taxed at 25 per cent of its value but the betel vine was assessed at rates ranging from annas 12 to Rs. 1-8-0 according to the size of the tree. In 1831-32 a 3-year settlement was made by which the cultivator had to pay the same for three years. In 1833-34, a tax of Re. 1 per head was levied on Shan traders. In the same year, a 7-year settlement was arranged on the same lines as the 3-year settlement. Both settlements were found unsatisfactory as the revenue declined. In 1841-42 at the expiration of the 7-year settlement, the old system was reverted to, that is at 20 per cent of the outturn and large increases took place in the revenue demand. In the same year the capitation tax on Karens and Taungthus, which had varied from year to year, and the poll tax on Shan traders, were abolished.

In the same year, 1841, a tax of Rs. 12 per 100 plants was imposed on *dhani* cultivation.

Revenue Administration in Thatôn District.

The formation of Thatôn District dates only from 1895 and it is impossible to give a complete account of the revenue history of the tracts prior to that date. The tract now known as the Pa-an Subdivision formed part of the Amherst District from the annexation of Tenasserim in 1826 to 1895. The chief landmarks in its revenue history are the introduction of the acre system in 1842-43 by the Commissioner, Major Broadfoot (who 30 years later was known as "Acre Mingyi"). Captain Phayre's settlement in 1848-49, Captain Horace Brown's settlement in 1867-68, and a summary settlement which enhanced the revenue in 1879-80. The first two of these measures produced a considerable falling off in revenue and the last

two a substantial increase. The Thatôn and Kyaikto Subdivisions were annexed in 1852 and at first formed part of Shwegyin District; but the former, then known as the Martaban Subdivision, was transferred in 1866-67 to Amherst of which it remained a part till the formation of Thatôn District. Its revenue history up till that date, however, remains distinct and may be separately traced.

After the annexation, the land was reported fertile and a general rate of Rs. 2-8-0 per acre was imposed. In 1863 this rate was lowered by Colonel Phayre to Rs. 2 and when the subdivision of Martaban was included in Amherst, various rates ranging from Rs. 2 to annas 12 an acre were levied.

It is difficult to trace the rates of revenue imposed in the Kyaikto Subdivision but from early reports, it appears that land revenue was first collected in the subdivision in 1853-54 at the rate of Rs. 2 per acre. In 1859-60, the assessment was raised in part of the subdivision to Rs. 2-8-0 and reduced elsewhere to Rs 1-8-0 and Rs. 1-4-0. In 1863-64 the rates were again lowered to Rs. 2, Rs. 1-8-0 and Rs. 1-4-0 per acre. A further reduction took place in 1864-65, the highest rate being fixed at Re. 1 per acre.

In the Gyaing-Salween Township the rates on the riverine circles began at Rs. 2 and ended at Rs. 1-8-0 per acre. The rates on the interior circles began at Rs. 1-12-0 and ended in Rs. 1-4-0, these latter rates prevailing for thirty years up to 1880. The rates on garden land began with Rs. 2-8-0 per acre in Pekata and Re. 1 elsewhere. In 1843-44 the rate of Re. 1 per acre was imposed generally in the Gyaing-Salween Township and except in the year 1847, when a 10 anna rate was imposed in the interior circles, this rate continued to be in force till 1853, when a rate of Rs. 2-8-0 per acre was imposed everywhere In the next year, the rate was reduced to Rs. 2 and four years afterwards raised again to Rs. 2-8-0 which continued up to the summary enhancement of 1880. In the Wagaru and Yelamaing Townships the rates first imposed after the acre assessment were Rs. 2 on paddy and 8 annas per acre on garden land In 1848-49 after the introduction of Captain Phayre's settlement, the rates on paddy were reduced to Rs. 1-8-0 throughout the township ; the garden rate remained the same excepting a reduction of 4 annas on a few gardens in three circles near Ye. Eight annas was imposed on *kaing* (miscellaneous) and *taungya* cultivation. In 1858-59 the rate on paddy land remained the same but the rate on gardens was raised to Rs. 2-8-0 throughout. The rate on miscellaneous cultivation was also raised to Rs. 2 throughout while the *taungya* rate

remained the same. In 1864-65 the rate on gardens throughout the Yelamaing Township was reduced to Rs. 1-8-0 the rate throughout Wagaru Township remaining the same. The rate on miscellaneous cultivation was raised to Rs. 2-8-0 throughout the two townships with the exception of some sugarcane *taungyas* which were assessed at Re. 1 per acre.

As regards the lease system which was recommended by Captain Browne in his settlement report of 1867-68, an endeavour was made to introduce it throughout the district but great difficulty was experienced in convincing the landowners that the new system was more advantageous to themselves than the old one and that it was not Government alone that would derive the future benefit. The lack of success in introducing this system was attributed to the constant changes in the rates which had engendered suspicion of offers made by the Government. Only three thousand five hundred and fifty four acres paddy land in the Kyaikto Subdivision were leased out at Re. 1 per acre for 5 years while 1,881 acres of garden land were leased at rates ranging from annas 8 to Re. 1 per acre.

Summary enhancement of 1880.

In 1880 a general enhancement on the existing rates was ordered. This was part of a general measure of enhancement throughout the paddy-producing districts of Lower Burma consequent on the large rise in the price of paddy. The Deputy Commissioner after a rough enquiry fixed the rates with regard to the disposal of produce and the general fertility of the soils in the different circles. These measures brought about more changes in the rates which were only too frequent in previous years. The period from 1844 to 1880 witnessed the most extraordinary fluctuations in the rates and Captain Browne in his report comments strongly on the constant changes of rates as having detrimentally affected the revenue. It was found that in 1867-68, just before Captain Browne's settlement of leases, the revenue was found to be little more than it was 23 years ago. In the summary enhancement of 1880, no increase of rates was made in Yelamaing Township on account of its remoteness and inaccessibility; the consequent inability of profiting by the rise in the value of produce and the comparatively meagre increase of cultivation since 1867-68.

In the Wagaru Township where the price of produce and the area under cultivation had almost doubled since 1867, the rate on paddy was raised from Rs. 1-8-0 to Rs. 1-10-0 all round except in one small *kwin* in Amherst circle. On garden and miscellaneous cultivation the rate

fixed was Rs. 2-8-0 per acre while that on sugarcane *taungya* was fixed at Re. 1 per acre. The rates in Yelamaing Township after the summary enhancement were Rs 1-8-0 per acre on paddy and garden cultivation and Rs. 2-8-0 on miscellaneous cultivation. In the other townships, owing to frequent changes in circle and townships boundaries, it is impossible to record all the changes which took place but an attempt is made in the statement below to show the rates which came into force after the summary enhancement of 1880.

Circle.	Rates fixed prior to enhancement.		Rates after summary enhancement of 1880.		
	Paddy.	Gardens.	Paddy.	Gardens	Miscellaneous.
(1)	(2)	(3)	(4)	(5)	(6)
	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
Sittang ...	1 8		1 12	2 0	1 12
Shwele ...	1 8		1 14	2 0	1 14
Kyonpagu ...	0 8		0 8	2 0	1 2 0 8
Kyaikto ...	1 0		1 0	2 8	1 0
Taikkala ...	1 8		1 12	2 0	1 12
Kawkhame ...	1 8	2 0	1 12	2 0	1 12
Kinywa ...	1 0		1 0	2 0	1 0
Zokthok ...	1 8		1 14	2 0	1 14
Bilin ...	1 8		1 8	2 8	1 8
Do. ...	1 0		1 0	2 8	1 0
Yinon ...	0 8		0 8	2 8	0 8
Gaw ... Yinnyein ... Taungzun ... Zinmathwè ...	2 4 2 8	1 8	2 4 2 8	1 8	
Thatôn ..	2 8	2 8	2 8	2 8	
Myenigon ... Kyaikkaw ...	2 4 2 0	1 8	2 4 2 2	1 8	
Kadaik ...	...	..	...	...	
Danu ...	1 8 0 8	1 0	1 10 1 4 0 10	1 0	
Binhlaing ...	1 0 0 8	1 0	1 2 0 10	1 0	1 8
Martaban ...	2 4		2 4		
Gangaw ...	1 8		1 10		
Mukyi ...	2 4		2 4		
Wèpatan ...	2 8		2 8		
Darein ...	2 8	1 8	2 8	1 8	
Kadaing ...	2 4		2 4		
Paung ...	2 8 2 4		2 8 2 8		
Sanpanago ...	1 0 0 12		1 2		

The First or Orginal Settlement.

(a) *Mr. Gaitskell's Settlement of* 1892-94.—The first regular settlement of the district on the lines of an Indian settlement was commenced by Mr. A. Gaitskell in 1892 and completed in 1894. The area settled inculded the the townships of Bilugyun, Martaban, Gyaing-Attaran Gyaing-Salween and Haungtharaw.

Of these, Martaban Township corresponds closely with the present Paung Township. The townships of Bilugyun, Gyaing-Attaran and Hungtharaw and the circles of Nyaungbinzeik, Kado, Zeyazan, Tayana and Kawtun circles of the old Gyaing-Salween Township are now part of the present Amherst District. Martaban Township (at present Paung) with Gyaing, Zathin, Zathabyin and Kaya circles (at present part of Pa-an Township) now form part of the present Thatôn District. The total area settled in the Thatôn District was 323·68 square miles of which 108,742·84 acres were under cultivation.

Classification.—The Settlement Officer classified the whole paddy area into two groups. Group I consisted of the area lying within the Martaban and Bilugyun Townships while Group II was made up of the Gyaing-Attaran-Gyaing-Salween and Haungtharaw Townships.

Six soil tracts were formed in Group I and four in Group II. The cultivated area in each soil tract was divided into two classes in the case of paddy land and into three in the case of gardens. Altogether ten assessment tracts corresponding with the soil tracts were formed. The outturns assumed per acre were Tract I, 49·35; Tract II, 44·26; Tract III, 35·22, and Tract IV, 31·22 baskets of 9 gallons capacity. No carriage tracts were formed but the local value of paddy was recorded for three months after harvest and the mean of these prices after comparison with the Moulmein prices was adopted in each tract. The average prices adopted, based on a Moulmein price of Rs. 73 and Rs. 74 were as follows:—Tract I, Rs. 69·47; Tract II, Rs. 70·83; Tract III, Rs. 66·25; Tract IV, Rs. 68·75; Tract V, Rs. 67·70, and Tract VI, Rs. 55·00. The cost of cultivation over the whole area averaged Rs. 5 per acre. These figures did not include the value of home labour. It represented mostly out-of-pocket expenses of the cultivator during the year. The average cost of living per acre was Rs. 9·58. There were four main kinds:—Paddy, gardens, *dhani* and miscellaneous cultivation. Gardens were classed according to the various kinds of trees. Class I consisted of durians, mangosteens and betel vine; Class II of betelnut, cocoanut and oranges, and Class III of mango, plantain, jackfruit, dahnyin, bamboo, sugarcane and others.

theoretical maximum of one half the net profits, obtained by deducting from the value of the gross produce, the cost of cultivation and the cost of living, was the limit fixed by Government but owing to the low rates at which land was assessed previously, only a fraction of the theoretical rates could be imposed.

The r tes which were actually sanctioned as a result of Mr. Gaitskell's operations were as follows :—

Township Tracts.		Paddy land.		Gardens.			Dhani.	Miscellaneous cultivation.
		R1	R2	G1	G2	G3		
Martaban.	I	3 0	2 6					
	II	2 8	2 0					
	III	2 4	1 12	5 0	3 8	2 8		
	IV	2 0	1 12				4 4	2 8
	V	1 12	1 0					
	VI	1 5	1 0	3 8	2 8	1 12		

The gardens in the area west of the Martaban hills were assessed at Rs. 5, Rs. 3-8-0 and Rs. 2-8-0 per acre while those on the east of the hills excepting those near Kywegyan and Kyauksarit were assessed at Rs. 3-8-0, Rs. 2-8-0, and Rs. 1-12-0 per acre. No proposals were made for solitary fruit trees but a rate of 4 annas per tree was sanctioned. A crop rate of Rs. 3 per acre was also sanctioned for sugarcane cultivation. The financial result of Mr. Gaitskell's settlement was an increase of Rs. 76,147 or 28 per cent on all kinds of soil. The new rates were enforced from the first July 1896 for a period of 15 years but actually remained in force till the 1st July 1912.

The tasks of settling the Thatôn and Amherst Districts was continued by Mr. Gaitskell in 1894 and completed in 1895. The remaining three circles of Martaban Township and Thatôn, Pagat and Gaing-Salween Townships were settled in the Thatôn District. The two Townships of Wagaru and Yelamaing in the Amherst District were also included in the settlement. *Mr. Gaitskell's Settlement of 1894-95.*

The total area settled in the Thatôn District was 749'43 square miles of which 182,583'79 acres were under cultivation.

Classification.—The whole of the area settled was divided into three groups. Group I consisted of the whole of the Thatôn Township; Group II the Gyaing-Salween Subdivision, and Group III the Wagaru and Yelamaing Townships of the Amherst District.

As in the operations of 1892-94, the area for settlement was divided into assessment tracts according to productivity and cost of carriage to central market. Six tracts corresponding with the soil tracts were formed in Group I, three in Group II and two in Group III for the reasons set forth in paragraph 86 of the Original Report. In Group I the tracts were subsequently reduced to five.

As regards gardens, two tracts each were formed in each of the three groups. In the Thatôn Subdivision which formed Group I, the gardens lying to the west of the hills formed a separate tract from those in Danu Circle which lay to the east of the hills and were considered inferior. No price tracts were formed but harvest prices were recorded for three months and the mean of these prices were utilised in arriving at the assumed prices for settlement purposes. The following prices, based on a Moulmein price of Rs. 75 per 100 8-gallon baskets were adopted within the Thatôn Township, Tract I, Rs. 65; Tract II, Rs. 60; Tract III, Rs. 65; Tract IV, Rs. 64; Tract V, Rs. 62, and Tract VI, Rs. 60. The average cost of living and cost of cultivation for the whole area was Rs. 11·92 and Rs. 6·91 respectively.

There were four main kinds, paddy, gardens, *dhani* and miscellaneous cultivation. Gardens were classified on the same principles as in the operations of 1892-94, that is according to the kind of trees grown.

The financial result of Mr. Gaitskell's settlement of 1894-95 was an increase of Rs. 87,570 or 27 per cent. The new rates were enforced from the 1st July 1896 for 15 years and remained in force till the 1st July 1911.

Colonel Des Voeux's Settlement of 1896-97.

The remaining portions of the Thatôn District comprising the Kyaikto and Bilin Townships were next settled by Colonel Des Voeux in 1896-97. The area settled in the Kyaikto Township consisted of 292·95 square miles of which 53,957 acres were under cultivation; in the Bilin Township, the gross area settled was 317 59 square miles of which 87,898·13 acres were cultivated.

Classification.—The Settlement Officer divided the whole area into four soil tracts with outturn assumptions of 49-35, 40-31, 35-26 and 31-22 baskets of 9 gallons capacity on the two classes of soil in each *kwin*. Three price tracts were formed according to the market to which the paddy was exported. The prices adopted were Rs. 61·87, Rs. 67·50, and Rs. 73·12 based on a Rangoon price of Rs. 88·81 and a Moulmein price of 88·31 per 100 9-gallon baskets. The amalgamation of the soil and price tracts

Two soil classes were adopted within each settlement tract. The average cost of cultivation and cost of living were Rs. 8·19 and Rs. 6·96 per acre respectively. There were four main kinds: Paddy, Gardens, Sugarcane and Miscellaneous cultivation. Two assessment tracts were formed for the gardens. Tract I contained all the hill gardens in Kyaikto, Yinon, Sittang and Kyonpagu Circles. Tract II comprised the rest of the settlement area. The soil classification of gardens into two classes was attempted only in Tract I; in Tract II a flat rate for all gardens was imposed.

As durians were put into the first class in the gardens of the neighbouring townships of Thatôn and Martaban, Colonel Des Voeux adopted only the second and third classes in order to keep the classification in line with that done by Mr. Gaitskell, there being no durian gardens of any importance in the Kyaikto and Bilin Townships.

Sugarcane land was divided into two soil classes according to the level of the land. Soils which were not too high and obtained the benefit of a regular flooding once or twice every year were put into the first class while those which were high and were flooded only once in two or three years were put into the second class.

The following rates were sanctioned as a result of Colonel Des Voeux's settlement:—

Tract.	Paddy.		Gardens.		Sugarcane.		Miscellaneous cultivation.
	R1	R2	G2	G3	U1	U2	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
	Rs. A.	Rs. A.	Rs.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
I ...	3 8	2 8					
I ...	3 0	2 4					
III ...	2 8	2 0					
IV ...	2 0	1 0	5	2 0 2 8	5 0 4 0 3 8	3 0 2 8 2 0	2 8
V & VI ...	1 12	1 2					
VII ...	1 10	1 2					
VIII ...	1 0	0 12					

The higher rates of Rs. 5 and Rs. 3 were imposed on all the sugarcane lands in the Bilin Valley while the lower rates of Rs. 4 and Rs. 2·8 were fixed on the *kiwns* in the

Thèbyu, Kadat and Sittang River areas. The rates of Rs. 3-8-0 and Rs. 2 were applied to three *kwins* only near Yinon on the Bilin River. Solitary fruit trees were assessed at four annas per tree while *taungyas* were taxed at Rs. 1-2-0 per *dah*. The financial result of Colonel Des Voeux's settlement was an increase of Rs. 93,871 or 45·67 per cent.

The inreases according to main kinds were as under:—

Main kind.	Existing.		Proposed.		Difference in revenue.	
	Area.	Revenue.	Area	Revenue.		
(1)	(2)	(3)	(4)	(5)	(6)	
		Rs.		Rs.	Rs.	Per cent.
Paddy ...	114,117	1,86,434	129,028	2,71,013	84,669	45
Gardens ...	3,665	11,381	6,201	15,481	4,100	36
Sugarcane ...	4,696	5,861	4,836	9,384	3,523	60
Miscellaneous	1,083	1,849	1,264	3,518	1,669	90
Total ...	123,561	2,05,525	141,338	2,99,396	93,871	45

The new rates were enforced from the 1st July 1898 for a period of 10 years but remained in force up to the 1st July 1910.

First Revision Settlement, 1907-10.

Colonel Des Voeux's settlement of Kyaikto and Bilin Townships which had been sanctioned for a period of 10 years expired on the 1st July 1908 and Mr. Gaitskell's settlements of the Thatôn and Paung Townships, sanctioned for a period of 15 years expired on the 1st July 1911.

The revision settlement of Kyaikto, Bilin and Thatôn Townships was undertaken by Mr. G. P. Andrew in 1907-08 and completed in the same year but the rates were sanctioned to take effect only from the 1st July 1911 for a period of 19 years in the case of Thatôn Township and from 1st July 1910 for a period of 20 years in the case of Kyaikto and Bilin Townships.

The revision settlement of Paung, Pa-an and Hlaingbwè Townships of the Thatôn District was undertaken by Mr. T. Couper in 1908-09 and completed in the following year.

Mr.

As regards soil classification the methods adopted at

kwin to be finally averaged out. Definite price tracts were formed according to the distance of the *kwins* from the central market. Another noteworthy change was the substitution of the quarter nett produce standard for the half nett profits of the previous settlement. The whole area comprising the Kyaikto, Bilin and Thatôn Townships was divided into five soil tracts with outturn assumptions of 40-30 baskets for Tract A, 40-30-30 for Tract B, 35-25 baskets for Tract C, 30-20 baskets for Tracts D and E. Four price tracts were formed with price assumptions of Rs. 90, 85, 80 and 70 per 100 9-gallon baskets. These prices were based on a Rangoon price of Rs. 96 and a Moulmein price of Rs. 105.

The amalgamation of the price and soil tracts produced 11 assessment tracts. Mr. Andrew recommended rates ranging from Rs. 1-8-0 to Rs. 3-14-0 for first class and annas 14 to Rs. 2-6-0 for second class soils, based on proportions of one-fourth to one-eight of the nett produce. The Conference that was held to consider the report considered that the full quarter net produce with a few exceptions should have been taken as the bases of rates and was of opinion that the proposed enhancement of Rs. 1,14,065 or 20 per cent was inadequate. It was decided that where the cost of cultivation ranged from Rs. 13 to Rs. 16, the proportion of one-fifth should be taken but one-fourth where the cost was more than Rs. 16. But in Tract 10, where the holdings were small and there was no regular market, the proportion of one-tenth was permitted. The rates as finally sanctioned approximated to one-third of the rents on the first class lands and to one-fourth or one-fifth on the second class lands. The rates on paddy land as finally sanctioned ranged from Rs. 1-12-0 to Rs. 4-8-0 on the first class and annas 14 to Rs. 2-6-0 on the second class soils. A rate of Rs. 1-8-0 was fixed on the third class soils in two tracts owing to the precarious nature of the cultivation. Sugarcane land was divided into two classes and rates of Rs. 6 and Rs. 3-15-0 per acre were assessed on the *kwins* in the Bilin River valley while the lower rates of Rs. 4-14-0 and Rs. 3 were applied to the *kwins* in the Kadat, Thebyu and Sittang River areas, and other less accessible places.

Two assessment tracts were formed for the gardens, sugarcane and miscellaneous cultivation. The more accessible *kwins* were put into Tract I while Tract II comprised all the *kwins* in distant narrow valleys and in hill tracts far away from the markets. Gardens were classified

and Rs. 2-8-0 in Tract II. Miscellaneous cultivation was assessed at Rs. 3-8-0 per acre in Tract I and at Rs. 3 per acre in Tract II. Solitary fruit trees paid annas 4 per tree while *taungyas* were assessed at Rs. 1-2-0 per *dah*.

The occupied area increased from 203,212 acres to 272,912 acres or 34·30 per cent. The cultivated area increased from 179,992 acres to 257,022 acres or 42·80 per cent.

The financial result of Mr. Andrew's settlement was an increase of the total revenue from Rs. 5,71,809 to Rs. 7,06,381, an increase of Rs. 1,34,572 or 24 per cent.

Mr. Couper's Settlement of 1908-10.

Mr. Andrew's revision settlement of the Kyaikto, Bilin and Thatôn Townships was followed by the revision of the remaining portion of the Thatôn District, namely the Paung, Pa-an and Hlaingbwè Townships. The work of soil classification and price tracting was similar in all respects to that done by Mr. Andrew but the whole settlement area was treated in two separate portions for the proposal of assessment rates. Part I consisted of the Paung Plains west of the Martaban Hills while Part I consisted of the remaining portion of Paung Township lying east of the Martaban Hills and the whole of Pa-an and Hlaingbwè Townships. The reasons given for this differentiation were that in Part I much land was held by money-lenders and traders who let out the land to tenants at high rents. Holdings were large, labour freely hired as were also plough cattle. Indebtedness was general, *kaukkyi* paddy was mostly grown and the major portion of the crops exported to Moulmein. In Part II, the peasant proprietors worked the small holdings themselves, mutual help was rendered in transplanting and reaping and labour hired only to a small extent. The cultivator himself owned the cattle and often bred them himself. Few were in debt and that to a small extent only. *Shangale* and *mayin* were mostly grown and the export to Moulmein was small. The people if unable to consume all the paddy kept as *wunsa*, usually bartered the surplus for *ngapi* and other foodstuffs. In Part I, five soil tracts were formed for the reasons recorded in paragraph 42 of the Report. The outturn assumptions were 45-25 baskets for Soil Tracts A and B; 35-25-18 baskets for Soil Tract C: 30-20 baskets for Soil Tracts D and E. In Part II, seventeen Soil Tracts were formed for the reasons recorded in paragraph 54 of the Report. The outturn assumptions were 35-22 baskets in Soil Tract F; 35-20 baskets in Soil Tracts J, K, N, and T; 30-20 baskets in Soil Tracts G, I, M and O; 25-18 baskets in Soil Tract H; 25-15 baskets in Soil Tracts L, P, I and U; 50-30-20 baskets in Soil Tract Q; 45-30-15 in

40-30-15 baskets in Soil Tract V. Of these tracts, 22 *kwins* in Soil Tract G. 5 *kwins* in Soil Tract I, 23 *kwins* in Soil Tract M, and o *kwins* in Soil Tract Q form part of the present Paung Township. The rest of the area is included in the Pa-an and Hlaingbwè Townships.

As regards price tracting, Part I was divided into three tracts with assumed costs of carriage to Moulmein of Rs. 5 and under, Rs. 5 to Rs. 10 and Rs 10 to Rs. 15 per 100 baskets. The prices assumed were Rs. 85, Rs. 90 and Rs. 95 per 100 baskets. These prices were based on a Moulmein *kaukkyi* price of Rs. 104.

In Part II, three price tracts were formed with costs of carriage to Moulmein of Rs 6, Rs. 12 and Rs. 18. The prices assumed were Rs. 82, Rs. 88 and Rs. 94, for *kaukkyi* paddy and Rs. 68, Rs. 74 and Rs. 80, for *shangale*. These prices were based on a Moulmein price of Rs. 104 for *kaukkyi* and Rs. 90 for *shangale*.

The amalgamation of the soil and price tracts produced 10 assessment tracts in Part I, and 28 in Part II. Mr. Couper based his rates on one-quarter of the nett produce in accordance with the views of Government on Mr. Andrew's report of the previous year but reduced his rates on the second class soils in order to conform to this standard. This reduction was not accepted as it was considered that the existing rates were already low and that one-fourth of the nett produce did not in any way represent the full share of the nett produce which the Government was entitled to take. Accordingly rates were sanctioned which involved no reduction in the second class rates. The rates sanctioned ranged from Rs. 3-4-0 to Rs. 3-12-0, for first class, Rs. 1-4-0 to Rs. 2-6-0, for the second class and annas 8, to annas 12, for the third class of soil. The total occupied area rose from 234,449 acres to 348,963 acres, an increase of 114,514 acres, or 49 per cent. The cultivated or assessed area rose from 107,643 acres, to 148,960 acres, an increase of 41,317, acres, or 38 per cent. The financial results of Mr. Couper's settlement for Part I, was an increase of land revenue from Rs. 2,98,444 to Rs. 3,70,186, an increase of 24·04 per cent. For Part II, the demand increased from Rs. 3,34,683 to Rs. 4,60,565, an increase of 37·61 per cent. The total increase for the whole settlement area was Rs. 1,97,624, or 31·21 per cent.

Second Revision Settlement of 1928-30.

The second revision of settlement rates took place during the years 1928-30, when the Pa-an Subdivision was resettled by No. 4 Settlement Party under Mr. A. P. Abigail, I.C.S., and the Thatôn and Kyaikto Subdivisions by No. 2 Settlement Party under U Tin Gyi, A.T.M.

The district was divided into 27 assessment tracts of which 15 were in the Kyaikto and Thatôn Subdivisions while the rest included the Pa-an Subdivision. The proposals involved an enhancement in the land revenue demand from Rs. 10,17,602 to Rs. 12,35,719, an increase of Rs. 2,18,117 or 21·43 per cent in the area settled by No. 2. Settlement Party and from Rs. 4,95,036 to Rs. 5,67,371, an increase of Rs. 72,291, or 10·55 per cent in the area settled by No. 4 Settlement Party. Orders have not yet been passed on these proposals.

Land Revenue Establishment. The Revenue Department of the Deputy Commissioner's Office is supervised by an *Akunwun*, who is either a member of the Burma Civil Service or the Subordinate Civil Service. The Land Records staff which is concerned with the assessment of land revenue and the maintenance of the record of rights is supervised by a Superintendent of Land Records under the control of the Deputy Commissioner.

Capitation-tax. There has been no great fluctuation in the revenue derived from the capitation tax. The average revenue from this source for the last ten years totals Rs. 3,92,651. The following tables gives the figures under capitation-tax in detail for the years 1920-21 to 1929-30 :—

Year.	Number of Assessees.	Number of Exemptees.	Demand.	Remissions.	Collections.	Average collected per head of population.
			Rs.	Rs.	Rs.	
1920-21	93,223	16,507	3,93,206	11,474	3,79,692	·87
1921-22	93,753	161,818	3,97,31[illegible]	16,538	3,75,432	·80
1922-23	95,890	17,144	3,96,246	12,221	3,81,510	80
1923-24	99,309	16,930	4,04,916	16,934	3,87,982	·80
1924-25	1,02,471	17,471	4,14,959	21,[illegible]94	3,93,105	·80
1925-26	1,01,103	17,2[illegible]0	14,16,375	22,814	3,92,227	79
1926-27	1,03,627	17,089	4,24,443	24,531	3,99,401	·79
1927-28	1,04,258	17,831	4,28,285	21,348	4,05,112	·79
1928-29	1,06,233	17,425	4,35,422	24,411	4,10,958	·80
1929-30	...	·	4,35,780	28,806	3,99,323	·79

The rate of capitation tax is Rs. 5 for married and Rs. 2-8 for bachelor households.

Fisheries. Fishery revenue is not very important. The District contains 93 fisheries. The average revenue derived from them during the last 10 years has been Rs. 17,855 from net licenses and Rs. 84,964 from leased fisheries. The following statement shows the number of fisheries and the revenue demand by townships during the last eight years :—

Fishery Revenue by Townships.

Townships.	Number of fisheries.	Demand.										
		1919-20	1920-21	1921-22	1922-23	1923-24	1924-25	1925-26	1926-27	1927-28	1928-29	1929-30
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Kyaikto ...	15	...		..	17,138	15,833	14,443	13,968	15,648	16,901	20,873	17,604
Bilin ...	15	...	...	...	16,920	15,583	14,240	13,970	16,876	20,800	19,461	17,161
Thatôn ...	31	...	...	...	29,345	31,252	33,085	26,522	32,407	27,762	33,979	21,685
Paung ...	...	...	...	...	869	932	994	1,764	3,967	3,391	4,016	2,819
Pa-an ...	28	...		...	29,268	31,875	27,406	28,927	25,021	31,664	29,285	29,453
Hlaingbwè ...	4	...	...	...	6,517	7,447	6,929	6,512	6,963	7,092	7,006	5,661
District Total	93	..	...	...	1,00,052	1,02,922	97,097	91,663	1,00,882	1,07,610	1,54,620	94,383
Demand for Total Settlement area.	...	...	...	...	64,272	63,600	62,762	56,224	68,898	68,854	78,329	59,269

In the district nearly every holding has its tank, used till the harvest is over for drinking purposes, and when the paddy has been either sold or carted home the tank is baled out and the fish taken.

In a recent order the Deputy Commissioner has prohibited the use of fixed implements in the plains in Thatôn Subdivision before the 1st *Lazan* of *Tawthalin* in each year. This order will undoubtedly reduce floods and benefit the cultivators considerably.

Miscellaneous Revenue. Miscellaneous sources of revenue including receipts under the Village Act, survey fees for pottas, royalties and fees on minerals and Town Lands rent have produced an average revenue of Rs. 20,215 during the ten years from 1920-21 to 1929-30.

Stamp Revenue The average stamp revenue for the last ten years is Rs. 1,19,388, of which 60 per cent constitute revenue under judicial stamps, 39 per cent under non-judicial stamps and 1 per cent under fines, penalties, etc.

Excise Revenue. The average Excise revenue for the last ten years is Rs. 4,63,415, of which 70 per cent constitute the revenue under Liquor including Customs and Excise duties, and 30 per cent under Opium including license fees and sale of opium.

Salt Revenue. Salt revenue is derived mainly from Paung Township where it is produced. The average revenue for the last eight years is Rs. 7,558.

Income-tax. The Collectors of Income-Tax were formerly the Subdivisional Officers of the District within their respective charges. The Commissioner under the Income-tax Act was the Deputy Commissioner. A new department called the Income-tax Department was formed with its own Commissioner for the whole of Burma and on 16th April 1926 a whole-time Income-tax Officer was appointed to the District, relieving the Subdivisional Officers of the duties of Collectors of Income-tax hitherto performed by them. With this appointment, the Income-tax of the District rose from Rs. 51,537 in 1925-26 to Rs. 1,00,525 in 1926-27. The increase was partly due to the bringing on the register a number of new assessees who have previously escaped assessment and partly to old assessees being assessed more adequately.

CHAPTER XI.

LOCAL SELF-GOVERNMENT.

District Council. As elsewhere in Burma the principle of Self-Government has been applied. This takes the form of a District Council, and the Thatôn and Kyaikto Municipalities. The District Council entered upon its duties for the first term of office in 1923-24 for three years. In 1926-27 a new body was elected for another three years, and the current year (1930) is the second year of the third body. The area under the jurisdiction of the Council is 3,498 86 square miles with a population according to the Census of 1921 of 414,880. Its jurisdiction extends all over the district with the exception of the two Municipalities, Thatôn and Kyaikto, which have their separate Local Bodies. The following backward village tracts were excluded from the operation of the Burma Rural Self Government Act of 1921 and were placed in charge of the Deputy Commissioner who administers the Excluded Local Fund :—

Fifteen village-tracts in the Kyaikto Township.

Fourteen village-tracts in the Bilin Township.

Six village-tracts in the Bilin Township.

Twenty village tracts in the Hlaingbwè township.

The number of groups formed in accordance with the provision of Section 4 of the Act from 326 village tracts comprising the territory of the District Council is 63. The total number of members elected by the groups is 124. Twelve Circle Boards were formed. Out of 124 Circle Board members, the number of members elected to represent the District Council is 27. In addition to the elected members the Executive Engineer, the Civil Surgeon and the Veterinary Inspector are co opted for their professional advice. On the formation of the Third Council in 1929-30 another Circle Board was made at Tonaing, making a total of 13, but no change was made in the members elected by the groups. If percentage of votes polled to the number of electors is any indication as to the interest taken in Self-Government there is, except for Pa-an, very little interest taken. The following figures are taken from the District Council Report of 1928-29:—

Name of Circle.	No. of electors.	No. of votes polled.	Percentage.
Sittang ...	1,450	403	27·7
Aungsaing ...	3,643	339	9·3
Paung ...	5,586	237	4·2
Pa-an ...	1,916	1,048	54·6
Naunglon ...	2,624	223	8·4
Hlaingbwè ...	3,951	825	20·8

The number of vacancies filled by nomination by the Commissioner owing to failure to elect was 20. No Circle Board met more than four times during the year and some only once. Until the District Council relegates to them powers it is unlikely that there will be anything else but lack of interest.

The School Board is a District School Board composed of twelve elected members of the District Council and three co-opted members. The chief sources of income of the District Council are the Cess revenue and Provincial contributions paid by Government for the administration of the Education, Medical, Public Health and Public Works Departments, supplemented by taxes, tolls and rates. The sale of ferry and pawnshop licenses produce a considerable income. The total receipts of the Council during the year 1928-29 was 4,24,740 rupees and the total payments amounted to 4,58,031 rupees. Although over Rs. 8,000 was expended for sanitation and conservancy and nearly Rs. 1,000 for street lighting the District Council has not yet made use of its powers to introduce taxation to pay for these. Pa-an is the only town lighted. It is not known why it should receive such preferential treatment. The people could very well pay for this amenity. It is a relic of the old District Cess Fund before the formation of the District Council. The District Council contributes to the upkeep of the Thatôn and Kyaikto hospitals and also to the Moulmein Hospital Committee to meet a share of the charges incurred in respect of patients from the lower reaches of the Salween and Gyaing. It maintains its own hospitals at Pa-an and Bilin.

Sanction to the entertainment of a District Engineer was accorded by the Commissioner, Tenasserim Division and he was engaged from the 1st April 1930. All improvements to and maintenance of important District Roads had in the past been carried out by the agency of the Public Works Department, but from the 1st April 1930 the district roads were handed over to the District Engineer. The Inspection Bungalows on these roads however were left under the charge of the Public Works Department. Out of just over one hundred miles of road under the control of the District Council more than eighty miles had been maintained by the Public Works Department on their behalf. The balance had been maintained by the District Council subordinate staff.

Public markets which are controlled by the District Council and for which buildings are provided are at Sittang, Bilin and Kyaikto. At Pa-an there is a bazaar site but no

Thatôn Municipality.

The Thaton Municipality dates from the 17th November 1887 when the town was placed under a Municipal Committee of members, partly official, and partly non-official, but although set up 43 years ago it cannot be considered to have advanced much beyond the state of affairs established in 1887 and by no means affords a successful example of the application of the principle of self-Government.

To obtain the meagre information recorded below it was necessary to pay a personal visit to the Municipal Office and extract what information one could from such files available as no notice was taken of official letters to the Committee or a private letter to the President. The earliest report available for this purpose was that of 1912-13 when the committee consisted of 4 *ex-officio* and 10 nominated members with the Deputy Commissioner as President. The population that year was given as 14,392, the incidence of taxation and income per head of population on all general taxes was Rs. 1-6-9 and on ordinary income, Rs. 3-0-1. Total receipts amounted to Rs. 46,286 and total expenditure to Rs. 43,830. In 1917 a non-official Vice-President was appointed for the first time. In 1921 the Local Government sanctioned the constitution of a committee under the election system and the number was raised from 10 to 14. Six of these were elected by Wards, four by Communities, three were co-opted and one was nominated by the Commissioner, Tenasserim Division. From this date the Deputy Commissioner ceased to be President of the Committee and a non-official member was elected from amongst the members, but the Deputy Commissioner was made the electoral authority.

The latest report available was that of 1928-29 in which the incidence of taxation and income per head of population on all general taxes was Rs. 2-14-5, and on ordinary income Rs. 6-2-6. Total receipts amounted to Rs. 97,177 and total expenditure to Rs. 75,973.

On the 1st March 1928 His Excellency the Governor visited Thatôn. The Municipal Committee took the opportunity of asking for a loan of Rs. 53,000 to rebuild the bazaar and improve the water supply but it was pointed out to them that the Local Government was willing to help those who helped themselves and that before approaching the Local Government it would be more appropriate if they increased local taxation. This is always unpopular and up to date nothing has been done.

Kyaikto Municipality.

The Kyaikto Municipality was constituted in 1889. The total strength of the Committee is ten of whom nine ... the Sub-Assistant Surgeon is

co-opted for expert advice on public health matters. The Chinese, Mahomedan and Hindu communities are represented by one member each, the remaining six members represent the Burmese Community. The members are elected by the people, and the President and Vice-President, who are non-officials, are elected from among the members The election of members take place once in every three years. Under the present election rules the Subdivisional Officer, Kyaikto, is the Electoral Authority. The qualifications of an elector are in the main that he must be a British subject, not less than twenty-one years of age and own immoveable property within the municipal limits of a value not less than one hundred rupees. The last stipulation however is modified by a number of alternatives which makes the franchise very wide.

Seven and a quarter miles of roads are maintained by the municipality. There is no municipal water supply, hence no municipal water rates, but a water supply scheme is under preparation. The town is lighted by electricity, the rate for a 16-candle power lamp per month is Rs. 2-12, for a 32-candle power lamp Rs. 4. The cost of street lighting is between five and six thousand rupees a year. There have as yet been no arrangement made for fire-fighting.

The District Cess Fund constitutes a fourth local fund in the district, but can hardly be considered a form of local self-government. It is administered by the Deputy Commissioner in those village-tracts excluded by Schedule I (section 3) from the operations of the Burma Rural Self-Government Act of 1921. It contributes to the cost of the District Council vaccinators and Veterinary Assistants and pays for the salaries of those school teachers employed in the excluded areas.

CHAPTER XII.

EDUCATION.

Introductory Note. The Reform Scheme which came into force in 1923-24 while effecting improvements met with some unlooked for difficulties. With its introduction Vernacular Education passed under the control of the Local Education Authorities, *viz.*, the District School Board, the Municipal School Sub-Committee and the Deputy Commissioner. There

followed in the wake of this change many important proposals and problems which were dealt with by the Vernacular Education Committee appointed by the Local Government in January 1924 to consider and report on Vernacular Education in Burma in all its aspects. The abolition of Results and Maintenance Grant systems and the introduction of the Salary Grant system in their stead led to increased efficiency of schools. In 1919 Thatôn led the way in introducing the system of fixed monthly salaries which was replaced by an improved scale ranging from Rs. 25 to Rs. 100 per mensem as recommended by the Vernacular Education Enquiry Committee. This necessitated a somewhat drastic reduction in the number of recognized schools. Apart from annual increments of teachers, salary bills are increasing from month to month as uncertificated teachers became qualified, as certificated teachers improve their certificates and as teachers reach the 10 or 20-year grade, and sufficient funds are not available for the increased expenditure. To keep the expenditure within the income small schools have to be weeded out ; this retards the progress of vernacular educacation and matters will not improve until the necessary funds are found.

The Administration of Vernacular Education.

Vernacular schools in Thatôn District are controlled by three different Local Education Authorities, *viz.*, the District School Boards, the Municipal School Sub-Committee and the Deputy Commissioner. The District School Board has the largest number of schools under its control, while the Municipal School Sub-Committee have the least. Schools recognized by these Authorities fall into two classes, *viz.*, (1) Board Vernacular schools for the maintenance and control of which the school boards are solely responsible, and (2) Public Vernacular schools under private management which the Boards assist by grant-in-aid. There are at present 198 schools including four Board Schools at Yinnyein, Kywègyan, Hlaingbwè and Naunglon with an attendance of 17,764 pupils in all. Of these five are High, 43 Middle and 150 Primary. About 12 per cent of the schools are monastic, the rest being lay.

Since 1925 new schools have been opened under the Government five years' programme, but the number of schools is less than in the pre-reform days. This is due to the process of weeding out poorly-attended and inefficient schools, but there has been a steady increase in the number of pupils under instruction. This healthy concentration of pupils is undoubtedly more desirable than a mere increase

in the number of schools. There are many big villages waiting for aided schools, but the lack of funds has limited the activities of the Local Education Authorities.

The Administration of Anglo-Vernacular Education.

There are four Anglo-Vernacular schools in the Thatôn District, *viz.*, one High and three Middle. Of these three are Government schools (mixed) at Kyaikto, Pa-an and Thatôn and one A.B.M. Girls' school at Thatôn. Of the school buildings the one at Pa-an is the most up-to-date and is considered to be a model building for Anglo-Vernacular schools in the Districts of the Province. All the schools are well staffed, well equipped, well conducted and and well taught and are attended by 991 pupils (784 boys and 207 girls) 76 being in the High Department, 326 in the Middle and 589 in the Primary Department.

Unlike Vernacular Education Anglo-Vernacular Education is directly under the control of the Education Department and is outside the scope of the Local Education Authorities.

The Work done by different Local bodies.

On the inauguration of the Reform Scheme, there was one Joint School Board for the included area of the district and for the Municipal Areas of Thatôn and Kyaikto. After a lapse of a year or so, the arrangement was found to be unsatisfactory and the Joint School Board was split up into Thatôn Municipal School Sub-Committee, Kyaikto Municipal School Sub-Committee and Thatôn District School Board. The School Board and the Municipal School Sub-Committee are financed respectively by the District Council and the Municipalities concerned, the Government helping with Provincial contributions, but the funds are insufficient with the result that the Local Education Authorities have been unable to embark on the policy of expansion. Building, equipment and boarding grants have in most cases been stopped.

It is a pleasure to note that the relation between the Education Officers and the Local Education Authorities are generally cordial, and that the advice of the Educational Officers is always sought and acted upon.

Matters of importance are discussed and decided at the monthly or bi-monthly (once in two months) meetings of the Local Education Authorities at which the Educational Officers are present and keen interest is displayed in the deliberation at these meetings. Some of the members visit several schools in their respective localities which enable them to give helpful advice and suggestions when occasion requires

Primary Schools in Thatôn District number 150 with a total attendance of 16,669 pupils including those in the Primary Departments of High and Middle schools. There still remain many deserving private schools which cannot be recognized owing to lack of funds. The present number of Primary Schools and the attendance at them fail to serve as any criterion of the standard of literacy in the district, because several large villages have no public schools. Considering the population of the district the standard of literacy is low. According to the Census Report of 1021 Burma stands exceptionally high among the Indian Provinces in the standard of literacy. It is true that nearly all Burmans can read and write their mother tongue, but it is equally true that the majority of them leave school after passing the Lower Primary Stage.

Primary Education and the Standard of Literacy in the District.

Pupils attending Vernacular schools in Thatôn District are mostly children of cultivators and as soon as they reach an age at which they can be usefully employed in the fields or at the plough, they are withdrawn. Where manual labour affords the only means of subsistence, education must needs be unpopular. Parents who send their children to school at an early age, are presumably not at all actuated by noble feelings and high hopes for their children. More often than not, they look upon schools as creches rather than as places of education. Thus few pupils go beyond the second standard. Compulsory education will do much to improve the existing state of things, but the feasibility of enforcing attendance by laws and regulations is very questionable owing to the great expenditure involved and the large supply of teachers required.

The number of Vernacular Schools and matters of interest relating to them.

The number of recognized vernacular schools in Thatôn District is 198 with an attendance of 17,764 pupils. Of these 5 are High, 43 Middle and 150 Primary schools. Some schools have English teachers attached to them. The teaching of English in Vernacular schools is becoming very popular and has led to increase in attendance at these schools, some of which prepare pupils for the Anglo-Vernacular Examination. The teaching of English is much appreciated by parents and pupils but the clamour for more English teacners cannot be satisfied for lack of funds.

No steps have been taken in the district to stimulate adult education apartf rom the establishment of a Teachers' Reading Club at Pa-an and Paung. At present all the members of the clubs are vernacular teachers; but outsiders are expected to join in large numbers. Each club has a considerable number of books, religious and educa-

etc. It is hoped that these clubs will multiply year by year so that in course of time there will be one in every village where there is a school and the villagers young and old may spend their leisure hours profitably and cultivate the habit of reading.

There is also the "Coronation Library" at Thatôn. It is supplied mostly with Burmese books on Buddhist religion and is used by monks and a few laymen interested in Buddhism. It is not eligible for Government grants for books because it has been unable to get a contribution from the Thatôn Municipality to supplement the Government grant.

Religious and moral instruction is imparted in all the Schools of this district. No benefit can ever accrue from the present system of learing by rote Pāli verses from Mingala Sutta, Lokaniti, etc., the meaning of which children do not understand, but their parents seem to be perfectly satisfied when their children can repeat the five precepts from memory. The only method of inculcating moral principles is to make the religious lessons applicable to everyday life, and to bring them down from the mysterious region of hard words and mystery to the realities of life. Undoubtedly the best method would be to teach the children the tenets of the religion in ordinary language and illustrate them by stories from the *jatakas.* Unless religious teaching is practical it would never bear any fruit.

Drill is taught in all Schools by teachers who have received proper training in the Normal School or Elementary Training Classes. But the teachers are not keen on their work and the villagers do not realize the value of Physical culture. Organised games are not introduced in Vernacular Schools for lack of funds as well as for lack of interest on the part of the teachers. It is hoped when playing fields are provided for Vernacular Schools, games will be organised and *esprit-de-corps* promoted among the pupils.

As pointed out elsewhere, there are four Anglo-Vernacular Schools, with an attendance of 991 pupils. One of the features has been the opening of a special Class in them for the intensive teaching of English to pupils who were admitted from Vernacular Schools and the experiment has been pronounced a success. The intensive study of English creates a real interest in the study of English for the pupils, who co-operate with the teacher by trying to do their best; they are led and not driven to learn English and they enjoy the practice of speaking it at once, All

other languages are successfully barred from use by the teachers or pupils during the intensive study of English. The pupils learn to write correctly the sentence they speak properly, and the confidence thus gained is an incentive to increase their knowledge of English.

Technical Education. Teachnical Education comprises slöjd, weaving, needle work and drawing, but the last subject is not taught in any of the Vernacular-Schools in this district as the teachers are not very keen on it for want of results-grants. Besides they are incompetent to teach this subject as the majority hold no Teacher's Drawing Certificates. There are three slöjd classes attached to one Karen and two Burmese Schools. These classes are reported to be doing well, but here again the lack of funds has limited the scope of the work of the classes. Needle-work is taught in all Schools where there are female certificated teachers. It is becoming more popular and besides increasing the attendance of girls it makes them stay longer in School. Many schools take part in the Annual Needle-work Exhibition, but the Karen Schools seem to take little interest in this Exhibition for which lack of parental encouragement is responsible. Ignorant parents are not convinced of the usefulness of needle-craft to their daughters in after life.

The Burmese boy does not take kindly to manual training for he considers it beneath his dignity. He prefers intellectual training and his ambition is to join Government service after leaving school.

Female Education. Female education is receiving as much attention as male education. The prejudice against female education is dying out under the influence of culture and civilization and it is becoming popular with the more advanced section of the people. In a place like Thatôn, which is the centre of trade and commerce on the railway line, female education is making rapid headway. The number of girls in all stages of instruction has increased and the percentage of passes has improved. At present the only opening for girls in Vernacular Schools is the teaching profession, but if other openings are available Vernacular female education will be stimulated and the influence of well-educated women will do much to raise the standard of living.

Of 8,044 girls under instruction, 7,935 girls are attending the public schools. With the exception of three girls' schools all are co-educational.

An Elementary Training Class for girls was opened in June 1929. It admits fifteen stipendiary students for training each year.

The standard of Education in the different Communities. Burmese, Karens, Shans, Talaings, Taungthus, Chinese, Mohamedans, Hindus and Tamils are found in Thatôn District. Out of 18,518 pupils in public schools 8,606 are Burmese, 4,276 Karens, 148 Shans, 2,333 Talaings, 1,275 Taungthus, 771 Chinese, 882 Mohamedans, 217 Hindus and 10 Tamils.

In 321 Private Schools there are 2,088 Burmese, 1,415 Karens, 278 Taungthus, 18 Shans and 272 Chinese.

Thus the Burmese and the Karens are the most advanced while the Taungthus are the most backward. Among the special classes, the Karens are the most intelligent and progressive. They are most numerous and are found all over the district. They keep pace with the times and are remarkably keen on education. They establish schools with the funds raised from among themselves and the Local Education Authorities provide every facility for their education. Talaings also are found mostly in the district. As they live in the midst of Burmans they are more or less acquainted with Burmese. To encourage the study of of the Talaing language, Talaing readers have been published, though little use is made of them. Taungthus and Shans usually attend Burmese Schools There is only one Private Chinese School and that in Thatôn town. It has never applied for recognition as it prefers its own system of teaching. It is well attended and well conducted.

Finance. During 1928-29 the expenditure on vernacular education in Thatôn District under each Local Body was as follows :—

		Rs. A. P.
1. District School Board	...	2,13,771 0 0
2. Thatôn Municipality	...	12,233 0 0
3. Kyaikto Municipality		6,485 0 0
4. Deputy Commissioner	...	4,065 3 0

CHAPTER XIII.

PUBLIC HEALTH.

Early days. Concern for the public health was not a feature of Burma Administration and there are no records of the health of the district prior to British Rule.

Administration. Except for the Thatôn and Kyaikto Municipalities and the excluded areas under the Deputy Commissioner, the whole Public Health Administration rests with the District Council subject to certain safe-guards with regard to the control of epidemic diseases. The Thatôn and Kyaikto Municipalities each has its own Council to administer its

The Civil Surgeon of the district is the District Health Officer and also the Health Officer of the Municipality at District Headquarters when he is co-opted as member on the Municipal Council. The District Council has delegated him with disciplinary and technical control over the staff of the Public Health Department and given him complete executive charge of all public health matters, subject to general control by the Council. The Thatôn Municipality however expects him to be the executive of its Health Department without investing him with powers to prosecute offenders against the sanitary provisions of the Municipal Act and the bye-laws framed thereunder and also without any disciplinary control over the staff placed under him. The result has been that the District Council has made headway improving sanitation in the rural areas while the Municipality at the district headquarters has made no advancement in this branch of local self-government from the time it came under a non-official president.

There are three hospitals in the district, at Thatôn, Hospitals.
Kyaikto and Pa-an, and a dispensary at Bilin. There are also railway dispensaries at Môkpalin and Martaban. The Thatôn and Môkpalin hospitals were formerly maintained by their respective local municipality but are now brought under the Hospital Finance Scheme of 1922. The hospital at Pa-an and the dispensary at Bilin are managed by their hospital committee subject to general supervision of the District Council. The latest figures available showing the attendance of patients at the various hospitals are for the year 1928. The figures are tabulated below: –

—	Indoor.		Outdoor.	
	Total	Daily Average.	Total.	Daily Average.
Thatôn ...	747	34	15,845	77
Kyaikto ...	386	14	11,512	63
Pa-an ...	261	8	8,292	36
Bilin	75	2	6,680	37

The average number of operations performed in a year in Thatôn is 1,186, Kyaikto 485, Pa-an 232, and Bilin 124. Except for those at district headquarters most of the operations are minor.

The birth rate is probably below the truth and a reason Vital statistics.
that has been assigned for this is the small attention paid to a death which nearly always is the excuse for an entertainment. On the other hand deaths of infants often escape

registration. Registration of the deaths has however been fairly satisfactory in the municipalities on account of the necessity of taking out a burial pass before the corpse could be buried or burnt and death has to be certified by a competent medical man. In the case of rural areas registration has been defective on account of the absence of incentive for village headmen to take interest in this work and relaxed supervision by township officers who really have not the time to check it. The average birth and death rate per thousand for the rural areas for the last five years is 20·70 and 14·19 respectively. The average birth rate for Thatôn town for the same period is 32·61 and for Kyaikto town 26·22 and the average death rates being 34·61 and 39·20 respectively.

On the 15th September 1906 the Society for the Prevention of Infantile Mortality in Burma was constituted and received the encouragement and financial support of Government but it is not known to what extent it conducted operations in the Thatôn District.

Water supply. Wells and streams form the chief sources of water supply, Karen villages usually being plentifully supplied with wells. Riverine villages depend almost entirely on river water. The District Council has in one or two of the larger villages given assistance in digging wells.

Sanitation. In 1892 an inquiry was held on the sanitary state of villages in Burma and the members of the Committee noted that villages were built on sites often under water in the rains, were badly drained, there was no provision for latrines and that there were constant puddles of filth under the dwelling houses. To counteract these evils however it was noted that the people lived in houses raised four or five feet off the ground so that fresh air was constantly passing between the puddle and the house, houses were built apart from each other, they were made of materials allowing the maximum of ventilation, and that the people had cleanly habits and used for the purposes of nature strips of jungle outside the village where there were many natural scavengers, and that they were careful not only of their own drinking water but also of that for wayfarers. Commodious village-sites are essential to the health as well as the comfort of the people and it is an economically sound policy to supply them.

Except in Thatôn and Kyaikto Municipalities there is no night conservancy system in the district. In spite of the orders forbidding them latrines overhanging creeks and streams are to be found in some villages. Shwegun is a good example of this and the view of the town from the river is most repulsive.

The cess pit latrines in the subdivisional and township headquarters and in some of the big villages are a source of danger to the wells which are in their neighbourhood and are not ordinarily protected.

Intestinal protozoa, diarrhœa, dysentry and digestive troubles are prevalent both in towns and villages but malaria is chiefly confined to villages surrounded by hills. In rural areas "fever" is invariably given as the cause of the majority of deaths by disease, so that statistics under this head are unreliable and afford no means of estimating the prevalence of malaria. Venereal diseases are especially prevalent in and near towns along the railway. **Prevailing diseases.**

Kyaikto Town has become the home of plague. Thatôn Town is, owing to its excellent position, comparatively healthy. It is built on laterite, there is a natural slope to the west which not only allows the rainfall of 200 inches a year to drain off rapidly but permits of much rubbish being taken with it. Cholera occurs sporadically in the riverine villages. In spite of advice to the contrary by public health authorities villagers will take their water from the sluggish margin of streams rather than go further in the streams and help themselves to running water. To prevent cholera and promote generally the health of the people little can be done in the villages except the encouragement of cleanliness, the draining and clearing of village sites and the digging of tanks and wells. **Epidemics.**

As a precaution against small-pox there is a vaccinator employed in each municipality and twelve vaccinators with two Inspectors are employed by the District Council. Except in the areas excluded under the Deputy Commissioner's Fund vaccination is compulsory and generally speaking its benefits are recognized,

The most common injuries are drowning, blood poisoning, falls from palm trees, snake bite and goring by buffaloes. **Injuries.**

CHAPTER XIV.

MINOR ARTICLE.

It is the headquarters of the Thatôn District, situated in in Latitude 16° 55′ North and Longitude 97° 22′ East. The town is picturesquely situated at the very foot of the forest-clad slopes of the Martaban hills, now popularly known as Myathabeik Taung, wedged in between a hill ridge and a stretch of alluvial land, about 10 miles in width, which separates it from the Gulf of Martaban. Flat and well wooded, hemmed in on the east, but open to the cold- **Thatôn Town.**

season breeze from the north and the south-west monsoon which blows across the rice flats from the sea, Thatôn enjoys a climate which is on the whole pleasant and salubrious. The rainfall is heavy, but the town is well drained, and the heat, which rarely rises above 95°, is generally tempered by cool air currents. In the north of the town are the Deputy Commissioner's Office, the new District and Sessions Court, the office of the District Superintendent of Police, the Municipal and District Council Offices, the Post and Telegraph Office, the Jail, the Income-Tax Office and the Offices of the Divisional Forest Offices, and the Executive Engineer, Public Works Department (Roads and Buildings). There is a Circuit House and a Public Works Department Inspection Bungalow in the civil lines close by the offices already mentioned.

The population of the town at the Census in 1921 was 15,091 persons, an increase of about 5 per cent on the population of 1911. About 75 per cent of the population are Buddhists, 2 per cent Animists, 10 per cent Hindus, 11 per cent Mahomedans and 2 per cent Christians.

There are two Anglo Vernacular Schools, namely, the Government High School and the A.B.M. Girls' Middle School.

The history of the town appears in Chapter II, and it is unnecessary to reproduce it again here.

Thatôn Subdivision. Thatôn Subdivision occupies the south-western portion of the district. It is bounded on the west by the Gulf of Martaban, on the north by Bilin Township, on the east by the Donthami River, and on the south by the mouth of the Salween River. It consists of the Thatôn and Paung Townships.

Thatôn Township. Thatôn Township lies between 16° 47′ and 17° 13′ North and 97° 8′ and 97° 30′ East with an area of 480 square miles. It is bounded on the west by the Gulf of Martaban. The population was 75,817 in 1911 and 84,851 in 1921, showing an increase of nearly 11 per cent. The township contains the town of Thatôn, the headquarters of the district and 115 village-tracts. It is hilly in the east, but in the west a flat alluvial plain stretches away to the Gulf of Martaban.

Kyaikkaw. Kyaikkaw is a large village on the Thatôn-Bilin Road with a population of 3,684 inhabitants. It is situated immediately south of Theinzeik, a railway station, from which it is separated by the Kyaikkaw *chaung*. It has a well-equipped bazaar, and an opium shop. It is noted

Theinzeik is a railway station situated on the Thatôn-Bilin Road. The population at the last census was 3,194. It has a Post and Telegraph Office and a Public Works Department Inspection Bungalow. Theinzeik.

Duyinzeik is the terminus of the Thatôn-Duyinzeik Road which ends on the right bank of the Donthami River. The river is crossed by means of a ferry to the opposite bank where the road continues on to the right bank of the Salween opposite the Town of Pa-an, the headquarters of the township of the same name. This village was once the terminus of the Thatôn-Duyinzeik light railway which was dismantled when the Pegu-Martaban railway was opened. The village is a Forest Revenue station. It has a Public Works Department Inspection Bungalow. The population at the last Census was 1,874 persons. Duyinzeik.

Kyettuywethaung Village is situated on the right bank of the Donthami River. It had a population of 2,102 persons at the last Census. It is noted for lime-burning. It has a Public Works Department Inspection Bungalow. Kyettuywethaung.

Paung Township lies between 16° 28′ and 16° 52′ North 97° 14′ and 97° 36′ East with an area of 399 square miles. It is bounded on the north by the Thatôn Township, on the east and south by the Donthami and Salween Rivers, and on the west by the Gulf of Martaban. The township is fertile and thickly populated. The population was 65,125 in 1911, and 73,492 in 1921, inhabiting 126 village-tracts. The headquarters are at Paung, a village of 4,291 inhabitants, on the western slopes of the Martaban hills, which run north and south through the centre of the township. The ancient site of Martaban lies at the extreme southern end of the Martaban range, opposite the port of Moulmein. Paung Township.

Paung the headquarters of Paung Township, is a notified town and a railway station, with a population of 4,654 persons at the last Census. It has a Post and Telegraph Office, a Bazaar equipped with buildings and a Public Works Department Inspection Bungalow. It is situated on the Thatôn-Martaban Road. Paung Town.

Martaban was founded by Pagan King Narapati-Sithu, who put a Burmese captain, Aleimma, in charge. Wareru, a Talaing, who returned from Siam with a Siamese princess, 700 soldiers, and an elephant, made friends with Aleimma, killed him at a feast, and usurped the kingdom. Portents were frequent in his reign, and he became lord of a white elephant and moved his kingdom to Pegu. Finally Martaban fell into the hands of the Burmans in Martaban.

a port for spices, pepper and liquor made from *Nipa Fructicans*; but since its annexation it has been superseded by Moulmein. A good account of it is to be found in the British Burma Gazetteer, Volume II.

Kywègyan. Three miles from Martaban is Kywègyan, where the King kept cattle, and about 12 miles north on the bank of the Salween at Sampanago are the remains of a walled town, about 1½ miles long, with a moat. The town was probably built by the Talaings to conduct their operations against, and ward off the attacks of the Shans. It is uncertain whether it is the same Sampanago that is mentioned by Colonel Spearman in the British Burma Gasetteer, Volume I, page 282.

Sampanago.

Kinywa. Kinywa (a watch tower or citadel) is about 3 miles up the Donthami River with a hill behind.

Dalaban. Dalaban, 6 miles to the north, is named after the noble Talaing General, who in 1757 A.D., withstood all the attacks of the Burmans under Alaungpaya until he was threatened with the death of all his relations. He was given a high office under the Burmese rule but, attempting to rebel, was caught and put to death in 1763.

Zingyaik. Zingyaik, a railway station, with a population of 6,256 persons at the last Census, is well known for the Pagoda built on the crest of the hills of the same name and possesses two picturesque waterfalls in the neighbourhood. The history of the pagoda is given in Chapter II, Part 2.

Ahlat. Ahlat village is situated only about a furlong from the sea-shore off the Gulf of Martaban but the shoal extends about 2 or 3 miles from it. It had a population of 1,917 persons at the last Census. Most of the inhabitants are Môns. Sea-fishing is one of the principal non-agricultural occupations of the villagers.

Kyaikto Subdivision. Kyaikto Subdivision is bounded on the west by the Gulf of Martaban, and for 6 miles by the Alok Cut and for 14 miles by the Sittang River; on the north by the Toungoo District, on the east by the Donthami River and Salween District, and on the south by the Thatôn Township. It consists of Kyaikto and Bilin Townships.

Kyaikto Township. Kyaikto Township lies between 17° 14′ and 17° 39′ North and 96° 39′ and 97° 15′ East to the east of the southernmost reaches of the Sittang, with an area of 425 square miles. It contains 65 village-tracts, and one town, Kyaikto (population 7,168), the headquarters. The population was 52,522 in 1911, and 48,649 in 1921. Owing to the transfer of 17 village-tracts from Kyaikto Township to Thanatpin,

Pegu District (*vide* General Department Notification No. 207, dated the 20th September 1918), the area of Kyaikto Township was reduced by 83 square miles.

Kyaikto Town. It is the headquarters of the subdivision and township of the same name. It stands at the foot of the hills, closing in the large plain country which stretches down southwards to the coast. The town was constituted a Municipality in 1889. It is a flourishing trade centre and has a population of 7,062 persons in 1921 as against 6,127 in 1911. The town contains a Post and Telegraph Office, a Court-house, a Police Station, a good Market, and a Municipal Hospital. There is also a Government Anglo-Vernacular School. The town is electrically lighted and looks fairly prosperous on account of the large number of pilgrims who halt in the town before proceeding to the Kyaikto Pagada. It therefore forms the main gate of the annual pilgrimage to this famous Pagoda, an account of which is given in Chapter II, Part 2.

Môkpalin. Môkpalin, a railway station, with a population of 1,500 persons, has a Government quarry three miles distant from it. It is under the charge of the Manager, Government Quarries.

Sittaung. Sittaung, with a population of 2,689 persons at the last Census, is prettily situated at the foot of a hill on the left bank of the Sittang River and is supposed to have been founded by Wimala in 588 A.D. It is possessed of a historic rather than a present interest. It contains an object of archæological interest in Kyaikkalumpun Pagoda, an account of which is given in Chapter II, Part 2.

Kyaikkatha. Kyaikkatha, a railway station with a population of 2,724 persons at the last Census, is about eight miles north-west of Kyaikto. Its history is given in Chapter II, Part 2.

Kinmunsakan. Kinmunsakan, with a population of 1,889 persons is situated at the foot of the hills on which the famous Kyaiktiyo pagoda stands. It is the starting stage of the climb up the hills to the pagoda. A good metalled road has recently been completed connecting it with the railway station at Kyaikto.

Bilin Township. Bilin Township, on the eastern coast of the gulf of Martaban, lies between 16°57′ and 17°42′ North and 97°0′ and 97°32′ East, with an area of 399 square miles. It contains for the most part an alluvial plain, stretching from the hills in the north to the sea. It contains 158 village-tracts, and the population, which was 60,269 in 1911, had risen by 1921 to 68,622. The headquarters are

at Bilin, on the right bank of the Bilin River. The township is famous for its sugar-cane, which is grown in considerable quantities on the rich well-watered lowlands.

Bilin Town. Bilin, with a population of 2,960 persons at the last Census, is an important town. It is the headquarters of the township of the same name. It lies on the left bank of the Bilin River, nearly half-way between Kyaikto and Thatôn. After the first Burmese war the Governor of Martaban, Oonana, retired with his followers, built a stockade and was confirmed as Governor by the King of Burma During the second war the town was surrendered without resistance to the British. In 1853 it was attacked by a Shan *thugyi,* but the insurgents were easily dispersed with the assistance of some troops from Kyaikto.

The inhabitants of Bilin are chiefly Burmans, and from its central position between Kyaikto and Thatôn the town has become a fairly large trading centre. The annual overflow of the Bilin River deposits a large amount of fertilizing matter on the banks, and sugar-cane is extensively grown in the neighbourhood.

Kawkadut. Kawkadut Village, population 2,839, has a District Bungalow, a Post Office and a Police Station. It is connected with Taungzun railway station and the town of Bilin by a laterite road maintained by the District Council.

Zokthok. Zokthok Village, population 2,637 persons, possesses objects of interest in Tizaung Pagoda and the ruins of an old rampart.

Ayetthèma. Ayetthèma is situated at the foot of the Kelatha hills on the left bank of the Sittang River It had a population of 1,099 at the last Census. It was once a sea-port. Bolts, cables, and other vestiges of foreign ships have been unearthed at this village. The ruins of Taikkala lie between it and Kinywa. An interesting account of Taikkala, an ancient capital, is given at pages 413-14 of the Imperial Gazetteer (Burma), Volume I.

Pa-an Subdivision. The Paan Subdivision lies on the east of the district between the Donthami and the Thaungyin Rivers. It is bordered on the north by the Papun District, on the east by the Thaungyin River and on the south by the Gyaing and Pata *chaungs* which separate it from the Amherst District. It consists of two townships, those of Pa-an and Halaingbwe in both of which Karens predominate. The division between these two townships does not follow throughout a natural dividing line a description of it is therefore necessarily somewhat complicated. Commencing

in the north-west corner of the subdivision the Mizaing *chaung* separates the Pa-an Township from the Papun District. The line follows the course of the Mizaing *chaung* to where it flows into the right fork of the Salween about three miles south of Kamamaung, along this right fork to its junction with the main stream and down the main stream to a point about a mile below Udaung Village opposite Wutkyi. Here the line makes almost a right angle turn to the east, passes to the north of Kawpanya and Kamadaw Villages, crosses the Mizan *chaung* and passes north of Naungkamyaing village to the Htikhobaung Klo. The line turns south again and follows the stream which for a short way is also the western boundary of the Kyonpago Reserved Forest. The stream is known lower down as the Hlaing *chaung*. It flows in a south-easterly direction, is crossed at right angles by the Pa-an-Hlaingbwè Road, flows to the south of the Kamawpaw Plateau and finds its way to the Hlaingbwè *chaung* just below Kazaing Village The line follows this stream throughout its length and then the Hlaingbwè *chaung* to the point where the Pata and Nabu *chaungs* join it. From this point to its junction with the Gyaing at Gyaing Village the Hlaingbwè *chaung* is the boundary between the Pa-an Township and the Amherst District. The southern boundary of the Pa-an Township is the Gyaing as far as the Alansekka *chaung*. Here the line runs north to the Krontne *chaung*, from there west to the Salween. The western boundary of this township is the whole length of the Donthami, and, from its junction with the Salween and Nathmaw, the Salween.

Pa-an Town. Pa-an Town is the headquarters of both the Subdivision and Township of that name. It is a notified town but has no Municipal Committee and the District Council is responsible for its roads, conservancy, lighting, hospital and bazaar. No tax is levied for conservancy and lighting. There is a Post and Telegraph Office, Opium Shop, Police Station and a pleasant well situated near the inspection bungalow.

Although the country surrounding Pa-an is indifferent paddy land, Pa-an is the centre of a considerable paddy trade which goes to Moulmein.

Exponents of the law are limited to third grade pleaders but what is lacking in qualifications is made up in numbers. The population is mixed and mostly engaged in trade.

Hlaingbwè Township. The Hlaingbwè Township lies to the north of the Pa-an Township and is separated from it by the line described

in the previous paragraphs. It is bounded on the north by the Papun District and on the east by the Thaungyin as far south as the point where the Methawe Klo flows into it. The line then follows this stream up to its water-shed on the Daunas, south to Pata Taung along the crest and then down the Pata *chaung* to its junction with the Hlaingbwè *chaung*. The township is hilly and sparsely populated.

Hlaingbwè Town. The headquarters of the Township are at Hlaingbwè situated on the left bank of the Hlaingbwè *chaung* which is crossed by an iron girder bridge with break piers. Although notified as a town there is no Municipal Committee and the District Council is responsible for its roads and conservancy. It is a very backward place. It has no daily bazaar other than that hawked about by women, no hospital and no lighting. There is a Public Works Department Inspection Bungalow, a Police Station, Post and Telegraph Office and Treasury. The people in Hlaingbwè itself are chiefly Burmese with Karens in the surrounding villages. It is connected with Pa-an and Shwegun by good surfaced roads and with the interior of the township by the Hlaingbwè *chaung* and the Hlaingbwè-Paingkyon Road. What trade there is is *viá* the Hlaingbwè *chaung* to Moulmein.

Naunglon. Naunglon is Taungthu Village 11⅛ miles south-east of Pa-an with which it is connected by a good surfaced road. It has a Post Office and as a large Inspection Bungalow. The *mayin* paddy in the neighbourhood is excellent. It is a centre of the wheelwrighting industry.

Tonaing. Tonaing on the left pank of the Salween below Pa-an is a large well-to-do Talaing village. It is fortunate in having both excellent paddy land and island for *kaing* cultivation. There is a small Inspection Bungalow but which, through lack of roads into the interior, is seldom used.

Zathabyin. Zathabyin on the right bank of the Gyaing is a large cosmopolitan village divided by the Zathabyin *chaung*. Originally Talaing it is now largely Indian. House sites are congested and communications within the village on account of the flooding are raised foot-path causeways. There is an Inspection Bungalow and a Post Office. At the back of Zathabyin is a colony of Indians that supply large quantities of milk to the Moulmein teashops. These are said to be descendants of convicts, a reminiscence of the days when Amherst was a penal settlement. Zathabyin is noted for its water pots, tiles and other earthernware.

Paingkyon is a Karen village 15 miles south-east of Hlaingbwè with which it is joined by a road bunded many years ago but only bridged in 1930. It lies on the right bank of the Dagyaing *chaung*. The people are well-to-do. Houses are substantial and stand in large compounds of such fruit trees as durian, mango and cocoanut. There is a large Christian School and church of the American Baptist denomination. There is a small mat Inspection Bungalow after the type found in Upper Burma. **Paingkyon.**

Shwegun on the left bank of the Salween is the terminus of the Irrawaddy Flotilla Company's launches which run six days a week from Moulmein. Formerly Burman, it is now largely Indian, and in a small way it is an important centre of trade. Not only is there a Post and Telegraph Office but it is connected with Papun by telephone. It is connected with Hlaingbwè by a good surfaced road from which it is 14½ miles distant. There is an Inspection Bungalow overlooking the river but the site is spoilt as it is unfenced and a path in front of it is much used, not only by drawers of water, but by herds of cattle on their way to drink. **Shwegun.**

Tilon is a large Taungthu village on the Pa-an-Hlaingbwè Road about 12 miles from Pa-an. House sites are cramped. There is an Inspection Bungalow which however has lost much of its pristine utility owing to the excellent motor road between Pa-an and Hlaingbwè. Before the opening of this road Tilon was an important place on the trade route into Siam and the Southern Shan States. **Tilon.**

[illegible] is a Karen village 13 miles south-east of Paing-[illegible] with a [illegible] good bunds [illegible] 1910. [illegible] only [illegible] in 1899. [illegible] The people are [illegible] and in [illegible] and coconut. [illegible] School and Church of the [illegible] There is a small [illegible] in Upper Burma.

[illegible] on the [illegible] Company's [illegible] Indian and [illegible] a Post [illegible] Office [illegible] it is connected with [illegible] by [illegible] road [illegible] from which it is [illegible] miles [illegible].

[illegible] overlooking the river [illegible] and a [illegible] of water [illegible].

[illegible] large Karen village on the [illegible] from [illegible] miles [illegible] Bungalow which [illegible] made of [illegible] between [illegible] and [illegible] was an [illegible] between Siam and the southern [illegible].

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